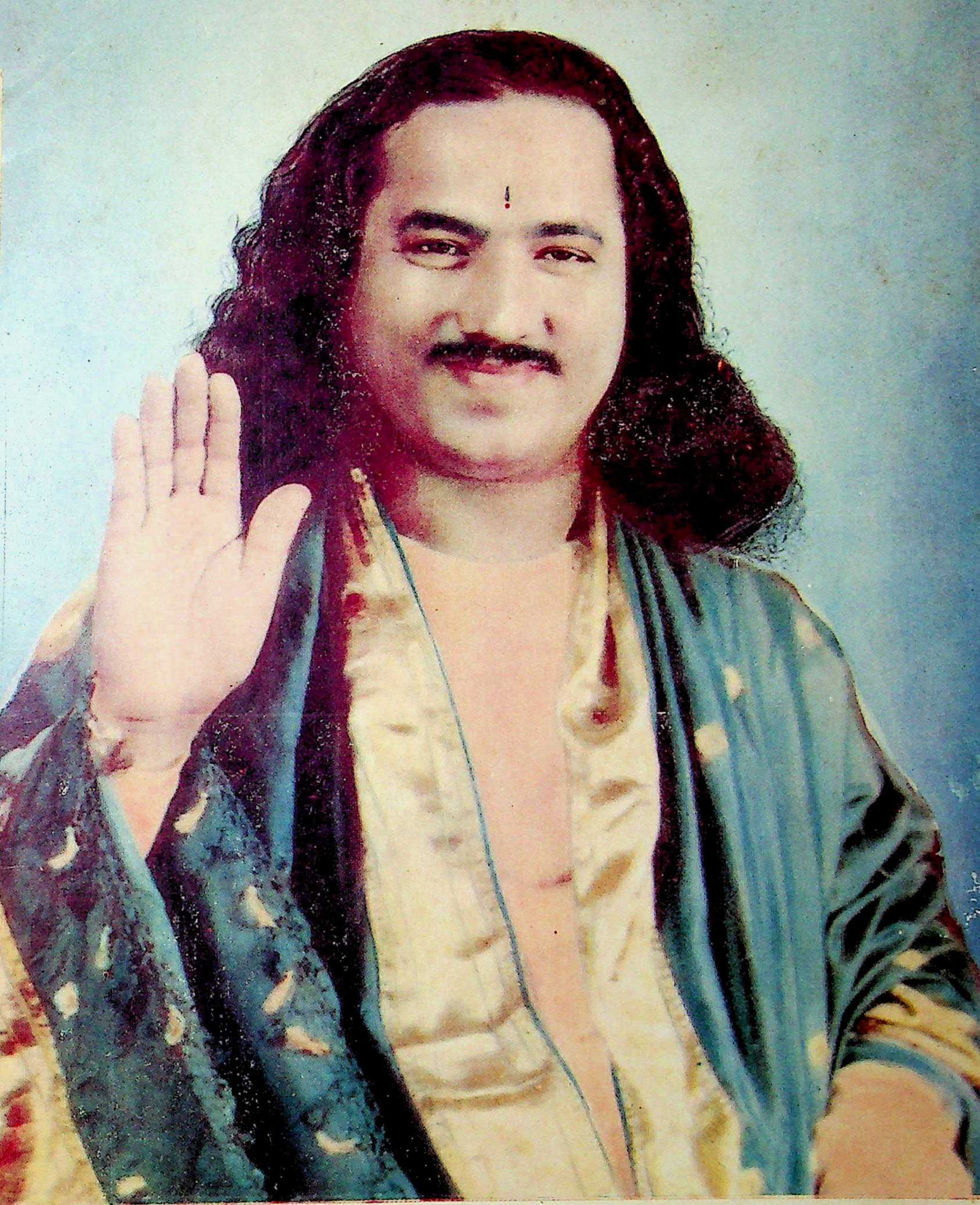
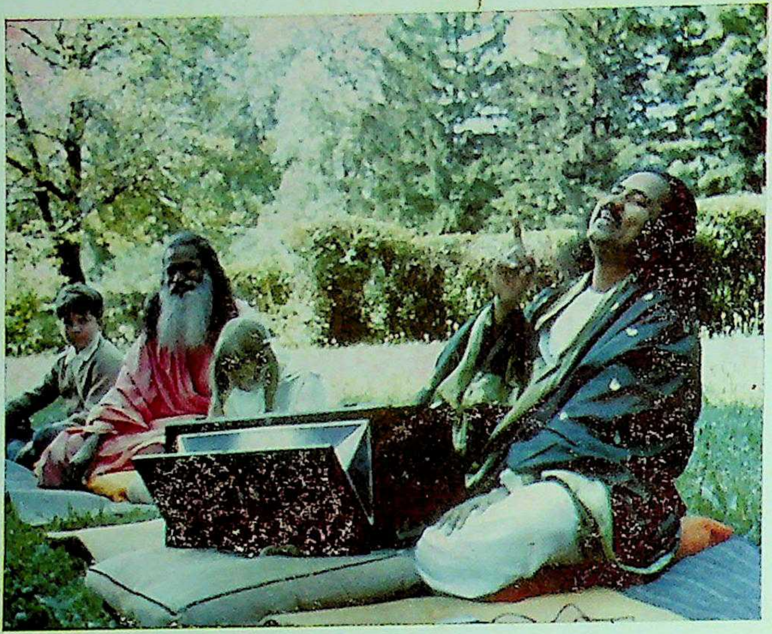


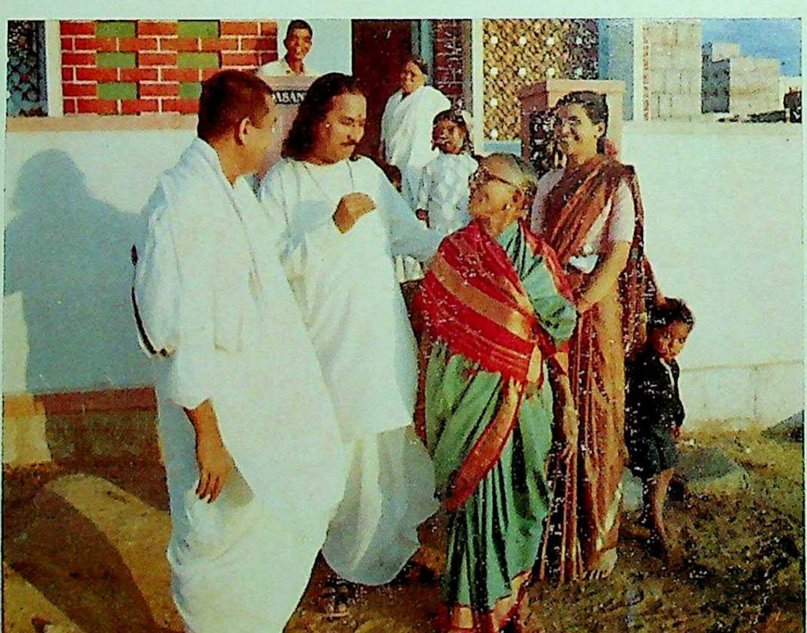
SHRI SADGURU KESHAVADASJI

SECOND GLOBAL TOUR 18-4-1968 to 29-6-1969

INTERNATIONAL SOUVENIR



Shri Sadguru in blissful Kirtan with Shri, Sachidananda Swamiji of Integral Yoga Ashram, New York.



Shri Sadguru Keshavadasji is talking to his beloved mother. Ramamata (his wife) and his revered elder brother Shri B Achutadasji are also seen.

॥ ॐ श्री केशवाय नमः ॥

INTERNATIONAL SOUVENIR

In commemoration of The Second Global Spiritual Tour of

SRI SADGURU KESHAVADASJI

18th April 1968 to 29th June 1969

सेवा में
श्री परमादरणीय नंदकुमार अवस्थी
के कर कमलों में
श्रद्धा भक्ति पुरस्सर भेंट

PUBLISHED BY :
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SUDHINDRA THIRTHA SWAMI
KASI MUTT SAMSTHAN
BANARAS

Camp : Walkeshwar
85, Banaganga Bombay-6.

No. 213 *Date 1—6—1969*

To

Sri B. K. Nagendradas, Secretary, Dasashrama of Bangalore, with meditations on the Lord Sri Narayana greeting:

We have received your Vinantipatram dated 26th May 1969 and send you herewith our message with blessings as desired by you.

MESSAGE

Sri Keshavadas is trying to enlighten the Western World by his lectures and Harikeertans on Hindu Philosophy. It is befitting therefore that you should plan to bring out a Souvenir to mark the completion of his second global tour.

"Sanathana Dharma" is the cornerstone on which is founded the Hindu philosophy, and this has already made a great impact on the western mind.

We pray Lord Sri Vyas Raghupathi to bestow his blessings on Sri Keshavadas who is ceaselessly persevering for the acceptance of Hindu philosophy by the western World.

(Sd.) *SRI SRI SUDHINDRA THIRTHA SWAMIJI.*

॥ ಶ್ರೀರಾಮದೇವವೀರವಿಠ್ಠಲೌ ಪ್ರಸನ್ನೌ ಸ್ತಾಮ್ ॥

ಶ್ರೀಸಂಸ್ಥಾನ ಗೋಕರ್ಣ-ಪರ್ತಗಾಳೀ-ಜೀವೋತ್ತಮ ಮಠ

ಪರ್ತಗಾಳೀ-ಗೋಮಾಂತಕ

ಮೊಕ್ಕಾಂ: ಬೆಂಗಳೂರು
ತಾರೀಖು 24—6—1969

ಸಂದೇಶ

ಶ್ರೀ ಭದ್ರಗಿರಿ ಕೇಶವದಾಸರು 14 ತಿಂಗಳ ಪರ್ಯಂತರ ಪಾಶ್ಚಾತ್ಯ ದೇಶಗಳಲ್ಲಿ ಸಂಚಾರ ಮಾಡಿ, ಹರಿಕಥಾ ಮೂಲಕ ದಾಸ ಸಾಹಿತ್ಯದ ವೈಶಿಷ್ಟ್ಯವನ್ನು ವಿವಿಧತೆಯಿಂದ ಪ್ರಚಾರ ಮಾಡಿ ನಮ್ಮ ಭಾರತೀಯ ಸಂಸ್ಕೃತಿಯ ಹಿರಿಮೆಯನ್ನು ಸಾರಿದ್ದಾರೆಂದು ತಿಳಿದು ಸಂತೋಷವಾಗಿದೆ. ಅವರ ಉತ್ತರೋತ್ತರ ಉತ್ಕರ್ಷವನ್ನು ಇಚ್ಛಿಸಿ ಆಶೀರ್ವದಿಸುತ್ತೇವೆ.

ಇತಿ ನಾರಾಯಣ ಸ್ಮರಣಾನಿ,
ಶ್ರೀಮದ್ ದ್ವಾರಕಾನಾಥ ತೀರ್ಥ ಶ್ರೀಪಾದವಡೇರ್ ಸ್ವಾಮಿ

MESSAGE

श्रीमत्परमहंस परिव्राजकाचार्य पदवाक्यप्रमाणपारावारपारीण यमनियमासन प्राणायाम प्रत्याहार ध्यान-धारणासमाध्यष्टाङ्ग योगानुष्ठानगरिष्ठनिष्ठानादिगुरुपरम्पराप्राप्त निगमागमसार श्रुतिमार्गप्रकाशक सर्वतन्त्र स्वतन्त्र श्रीमज्जमदग्नितनुज तपस्स्वाध्यायाद्यर्थ विनिर्मित शूर्पारक महाक्षेत्र गोमान्ताचल गोमतीतीरसन्निहित कुशस्थलीनगर महामठादिप्रतिष्ठापनाचार्य सकलसुरमुकुटमणिनीराजित दिव्यश्रीभवानीशंकरपादारविन्दाराधक श्रीमदात्मानंदसरस्वती-करकमलसंजात श्रीमत्पूर्णानंदसरस्वत्यनुगृहीत श्रीमत्सच्चिदानंदसरस्वती श्रीपादैः

अस्मदत्यन्तप्रेमास्पदीभूत श्रीमदुमारमणचरणारविन्द भक्तिपरायण शिष्यवर्य श्रियाविराजित राजमान्य राजच्छ्री बी. के. नागेंद्रदास सेक्रेटरी, बेंगळूर निवासिषु कृतनारायणस्मरणपूर्विकाशिष समुल्लसन्त्वद्य शके १९६९ सौम्य नाम संवत्सरे ज्येष्ठ ब. ३ या सौम वासरावधि रवानापूर ग्रामे कुशलिनः स्मः भवदीयानामनामयत्वनुदिनमे-धमानमाशास्महे ॥ विशेषस्तुः—

प्रस्तुत आज्ञापत्र पाठविण्याचें कारण आपलें दि. २९-५-६९ चें विनंतीपत्र मिळून आशय लक्षीं आला. ह. भ. प. केशवदास पै यांनीं परदेशांत जो हिंदु धर्माचा ध्वज फडकत ठेवला आहे, तेणें करून हिंदु धर्मपुनः आपल्या पूर्व तेजोनं तळपतराहिलयाँत संशय नाहीं. त्याच्या कार्यातं त्यांना सुयशलाभून त्यांच्या कडून या सनातन वैदिक धर्माची सेवा निरंतर घडावी व आपणां सर्वांस दीर्घायुरारोग्य लाभून सर्वांचें निरतर कल्याणव्हावें, यद्विषयीं श्रीसंस्थानाराध्यदैवत श्रीभवानीशंकर चरणीं प्रार्थन करून गंधाक्षत प्रसाद पाठविला आहे. तसेंच श्री संस्थान देवतेचे ही शुभाशिर्वाद आहेत. सुज्ञेषु किंबहूना लेखनेन ?

इतिनारायणस्मरणम्.

श्रीमत्सच्चिदानंदसरस्वतीस्वामीजी.

ಶ್ರೀ ಭಂಡಾರಕೇರಿ ಮಠ ಮತ್ತು ಶ್ರೀ ಫಲಿಮಾರ್ ಮಠ
ಉಡುಪಿ, ದ. ಕ.

ಮೊಕ್ಕಾಂ : ಬೆಂಗಳೂರು
ತಾರೀಖು 2—6—1969

ಸಂದೇಶ

ಸ್ವಸ್ತಿ ಶ್ರೀಮತ್ಪರಮಹಂಸ ಪರಿವ್ರಾಜಕೇತ್ಯಾ ಬಿರುದಾವಲಿ ವಿಭೂಷಿತ ಜಗದ್ಗುರು ಶ್ರೀಮಧ್ವಾಚಾರ್ಯ ಸಂಸ್ಥಾನ ಶ್ರೀ ಫಲಿಮಾರು ಮಠ ಮತ್ತು ಶ್ರೀ ಭಂಡಾರಕೇರಿ ಮಠಗಳ ಅಧಿಪತಿಗಳಾದ ಶ್ರೀ ವಿದ್ಯಾಮಾನ್ಯ ತೀರ್ಥಶ್ರೀಪಾದಂಗಳವರು ಶ್ರೀ ಹರಿಕಥಾ ಕೇಸರಿಗಳಾದ ಭದ್ರಗಿರಿ ಕೇಶವದಾಸರಿಗೆ ನಾರಾಯಣ ಸ್ಮರಣ ಪೂರ್ವಕ ಬರೆಸಿ ಕಳಿಸಿದ ನಿರೂಪ. ನಾವು ಬೆಂಗಳೂರಿನಲ್ಲಿ ಶ್ರೀರಾಮ ಪೂಜಾ ಪಾಠಪ್ರವಚನಾದಿಗಳನ್ನು ಮಾಡುತ್ತಾ ಕುಶಲಿಗಳಾಗಿದ್ದು ನೀವು ಪರದೇಶಗಳಲ್ಲಿ ಸಂಚರಿಸಿ ಹಿಂದೂ ಧರ್ಮ ಸಂಸ್ಕೃತಿ ಪ್ರಸಾರವನ್ನು ಅಲ್ಲಿ ಬಹು ಕಡೆಗಳಲ್ಲಿ ಯಶಸ್ವಿಯಾಗಿ ನಡೆಸಿದ್ದನ್ನು ತಿಳಿದು ಬಹಳ ಸಂತೋಷಪಟ್ಟು ನಿಮಗೆ ಈ ಕಾರ್ಯದಲ್ಲಿ ಇನ್ನೂ ವಿಶೇಷವಾದ ಉತ್ಸಾಹ ಶಕ್ತಿಗಳನ್ನು ಭಗವಂತನು ಅನುಗ್ರಹಿಸಿ ಉತ್ತರೋತ್ತರ ವಿಶೇಷ ರೀತಿಯಿಂದ ಈ ಕಾರ್ಯವನ್ನು ನಿಮ್ಮಿಂದ ಮಾಡಿಸಲಿ ಎಂದು ಪ್ರಾರ್ಥಿಸುತ್ತೇವೆ.

(ಸಹಿ.) ಶ್ರೀ ಶ್ರೀ ವಿದ್ಯಾಮಾನ್ಯತೀರ್ಥ ಸ್ವಾಮಿಜಿ.

UNIVERSAL MESSAGE

Victory to my Mother India, the mother of all Sages and Saints. Salutations to Himalayas and Ganges the abode of all the Sages. Adorations to thousands of Yogis, Rishis and Saints of Mother Bharat. Salutations to all Gurus and Prophets.

World is at the verge of destruction. Cry of the hour is Unification. This is possible only through universal truths of Religion. Height of so called civilisation has caused confusion. Culture is forgotten. This is the right time when people of the whole world are prepared to hear and respond to the call of the Divine.

Universal love born of Divine wisdom alone has the power to solve all the world problems. Fill the heart of the people with faith and love and make them fearless. Fearless and the bold alone could be strong enough to renounce the lower desires and preach the truth with purity. Such teachings will fill the heart and mind of the people with faith and peace, strength and bliss to speak the truth and walk in the path of Dharma.

Mother India, awaken your children to spread your message of love and peace. The whole world is looking towards you for spiritual strength. O Divine Bharath! You have saved the world many a time with your bold message. Now stretch your arms towards your crying children and direct them towards Thy Light. Hail O mother, Victory to Thee. I have offered for Thy service. Now the whole world demands me to speak Thy wisdom. Fill me with all strength O Divine Shakti, to spread Thy Eternal Dharma all over the globe.

O Lord Panduranga, let Thy benign smile save the humanity. Bless O God, all with health, strength, joy and peace.

With Om and Prem
SANT KESHAVADAS.

MESSAGE

I must express that the people of Trinidad and Tobago, West Indies were indeed very fortunate to have through the effort of the United Hindu Organisation of this country, Shri Sadguru Sant Keshavadas Maharaj, B.A., LL.B., a Spiritual Leader of Bangalore, India who could be acclaimed the Narada of Kaliyuga.

During his two months of continuous discourses and expositions from the Gita, the Ramayana and the Upanishads and lectures on the Sages and Saints of India and several Bhakti Yajnas he conducted brought tears of joy and warmth of Love of the Lord to many. He captured the hearts of all those who heard him spread the Gospel of Hindu Sanatana Dharma by his spiritual lectures and devotional Bhajans and Kirtanas. He was really one of the greatest Spiritual Ambassadors of India to come to this country. By his way of life of humility, simplicity and devotion to God and Man with his beloved wife Srimati Rama Mata who also made her contribution and served as an inspiration to him and the women of this land. He was accepted wherever he went in this country as a Man of God as both he and Rama Mata were greeted like Sita and Rama.

Guruji's emphasis on the removal of sectarianism, hatred and jealousy in favour of the practise of love and service to humanity has won for him the greatest respect and admiration of all the people of this country.

The result of the services he has rendered towards awakening the Hindus from their slumber and creating a greater feeling of brotherhood amongst them has been manifested in the establishment of a Branch of his Dasashram Kirtan and Theological Centre in this country in a beautiful building and locality ideally situated for prayer and meditation in which he ceremoniously installed the Images of Lord Panduranga, or Lord Vishnu and Goddess Rakhumayi where all sections of Hindus indiscriminately attend and worship amidst the singing of Bhajan and Kirtan. This has been a most magnificent achievement worthy of the highest praise.

In addition to the establishment of a Dasashram Kirtan and Theological Centre in this country, Sadguruji also laid the foundation stone of a Panduranga Mandir in the second town of Trinidad and Tobago and it is hoped that immediately after the sacred portion of the Mandir is constructed nothing will prevent Guruji from returning to Trinidad to install a full-size Image of Lord Panduranga.

May the Lord Send forth his greatest blessings upon him and his family so that we may continue to spread his message of the Love of God and of humanity to all the Nations of the World.

In deepest Spiritual Love
BISRAM GOPIE, M.B.E.
16-5-1969.

Secretary :
United Hindu Organisation,
Dasashram Kirtan & Theological Centre,
21, Cross Crossing, San Fernando,
Trinidad West Indies.

MY PARENTS

Sri B. Venkataramana Pai and Srimathi Rukmini Bai are my parents. My parents were very religious and close to God through their sincere prayers. •My father used to always repeat the Divine name of God and prayer was more than anything for him. He used to pray thrice everyday, morning, afternoon and evening before he partook any food. During his prayer he used to stand up with folded arms and nearly ten minutes he would speak to God addressing Him directly. We as children used to hear this everyday. While he was praying, his chest and face will turn red and tears gush in torrents when his voice will be checked with emotion. Chanting the name of God he used to heal us during all ailments. We have seen him repeating loudly the name of God while he shuffled off his mortal coil on the holy day of 'Nagar Panchami' in 1957.

Indian womanhood is fully represented in my mother Srimathi Rukmini Bai. She is the personification of humility. She is pure, humble, simple. Her whole life was spent in prayer; with very great difficulty she brought us up; taught us devotion to God and all that we are today in spiritual field is due to her. She is a realised soul; compassionate towards all. Service is her constant companion. She never spoke loudly and harshly to anybody. During all difficulties her calm resignation to the will of God is seen. People treated her as their own 'Mother'. Even today my mother is a 'MOTHER' to all devotees of the Ashram. She has given all her children to serve God through humanity. She never called us her children; She always said you are God's children. For us, she is the personification of Goddess. She is our Guru in various respects. Today she is seventy. Yet she is serving all in her own humble way. I offer all the glory that has come in my two global tours in spreading the Dharma to her lotus feet seeing in her my Mother Bharatmata.

—KESHAVADAS

ADDRESS PRESENTED TO

SRI SADGURU KESHAVADASJI

On his Return to Bangalore after the 2nd glorious and successful Tour in Western Countries, at the Public Reception

on Sunday the 29th June 1969 at

Sir Puttanna Chetty Town Hall, Bangalore (S. India)

Sri Bhadragiri Keshavadasji,

So addressing you with a plain Sri, it is not to ignore the various titles that have been conferred on you with their blessings by the Heads of religious institutions or respectfully awarded by Associations of your devotees and admirers wherever you have gone. It is only to indicate the intimacy and affection that we have for you calling you our own.

Achievements of yours have reached new heights; you have been hailed as 'Sadguru', 'Geetha Sagara', 'Dasa Sreshta', 'Messiah of Bhakthi Marga' 'Paramahamsa' and so on. But returning to this Home City of yours with all the glory won, we are sure you feel like a child returning to its mother's lap after a busy day's play and we, in turn, feel like meeting our brother. It is but right that we forget all artifices and call you

'ANNA' (Brother)

'Dasa' you preferred to become long ago casting off 'Pai'. It is still green in our memory the sensation that was created in Bangalore when young Sri B. Keshava Pai, B.A., LL.B., a potential lawyer, still in the twenties, with a red turban on, gave Harikatha performances self-playing on the Harmonium. The art was elevated as also the audience who were attracted by the heights of thought, the vast reading and depths of emotion through which you carried them. People thronged in their hundreds and thousands to hear you. Towns and Cities followed suit. It is no small thing that you have been heard by spell bound packed audiences in the big centres of the modern material civilization as London and New York as in Indian Cities.

God's ways are inscrutable; yours was not to take to a profession but to undertake a mission. The nucleus was formed in the establishment of Dasashram in Rajajinagar in 1960. It is developing now to the Status of Dasashram International with branches not only in the other cities of India but also in nearly all the continents. With its organs—the periodical 'Dasavani' and 'Dasajyothi', the Research Publications on Religion and on the Histories of the Saints, the Keerthan College, the foundation Stone of which was befittingly laid by the then President of India, Dr. S. Radhakrishnan, to train the future torch-bearers of our Sanatana way life, it is doing yeomen service to the community.

Unforgettable are the Akhila Karnataka and Akila Bharatha Keerthankar Sammelans for which the Dasashrama was the Venue. Unique was your organising capacity in successfully carrying out these conferences.

'Radhe Shyam Panduranga Vittala Rakhumayi' the favourite slogan of yours sung in priase of the Deities for whom you have erected Mandirs at Dasashram has come to be the cry of Humanity to the all-pervading God-head in search of peace and solace. Such Bhajans you have conducted at all places you have visited with people of all religions participating. So also have been installed the idols of Lord Panduranga at centres overseas. Dramas on the lives of great Saints have been enacted with yourself, a good actor, in the main role.

Universality is the characteristic of Hinduism. You have stressed this aspect by your scholarly lectures with a catholicity of outlook and have tried to unite men from all folds.

We have great privilege and pleasure in Welcoming you into our midst again and wishing your mission all success. We assure you of our whole-hearted support to the cause.

The Chairman and Members of
Sri Sadguru Keshavadasji Reception Committee and
Citizens of Bangalore.

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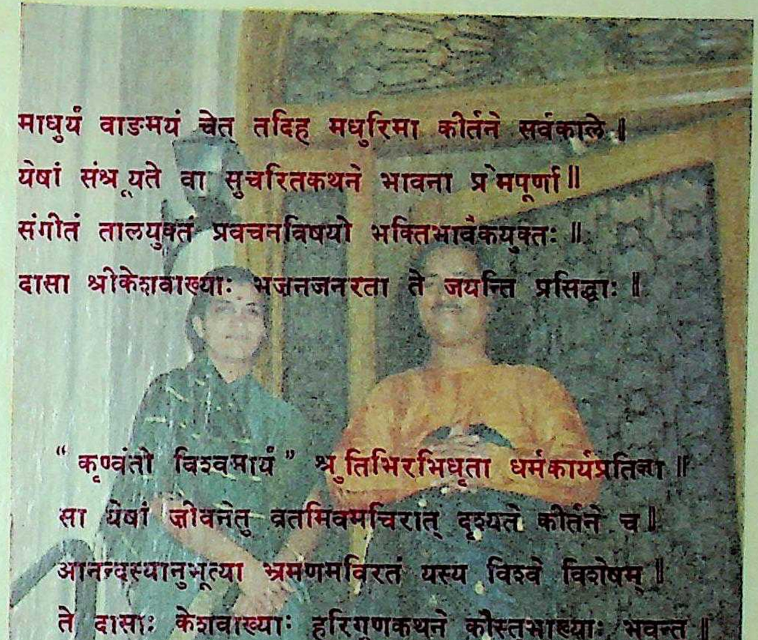
Citizens of Bangalore.



The World - revered Sadguru Keshavadasji
and Smt. Rama Mata

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MY INCREDIBLE FIRST ENCOUNTER WITH OUR BELOVED SADGURU

SISTER BHARATHI
California, U.S.A.

Two years ago I accompanied my husband to India. He had been invited to deliver a number of scientific lectures and visit various universities and scientific institutes. I had felt a strange attraction towards India for some time and when I finally reached Bombay, I found myself experiencing a great feeling of peace and beauty. During the ensueing two weeks of our stay I again and again felt a deep relatedness to the Indian people. I felt that Mother India was nourishing me in a way which I could only experience very deep inside my being, but I could not at all understand. I was moved in the very depths of my being by the temples and holy places which we visited, but my background was of Christian heritage and western psychology, and the symbols—edifices, sculpture, painting and language—which I encountered which expressed the message of Bhuddist and Hindu religions were strange to me. I have written this to provide a backdrop to my meeting with Sri Keshava Dasji in San Francisco.

I returned to the United States with my family after living 13 years in Europe just a few weeks, as I later learned, before Sri Sadguru arrived here for his second visit to this country. During the last two years of our stay in Switzerland, I had become deeply interested in the psychology of Professor C. G. Jung because it appeared that his approach to the human psyche might help me in my search to find some answers to the great questions of human life—its meaning, its purpose—which had been plaguing me. It was through the C. G. Jung Institute in San Francisco that I became aware of the Sri Aurobindo Ashram in San Francisco, and was led blindly by a benevolent destiny to attend a Sunday afternoon session of something called Kirtan by some one called Sant Keshavadas.

Why do I feel this strange need to explain these things to my brothers and sisters in India? Am I a single voice expressing a recognition, or is it that this single voice is one which attempts to articulate something which is constellating in the collective—still relatively unconscious—in the West? I feel that a great spiritual rebirth is taking place in the West, that a tremendous collective change of consciousness is occuring. For two centuries rationalism has been developing in the West; and as a result great scientific advances of which we are all familiar have taken place. But the human Ego seems to have become enamoured with

the material plane, identified itself with the intellect and rational thought and material gain, and lost contact with its true mission for human existence.

So I return to my first encounter with Sadguru and Kirtan. It was a rainy, dreary Sunday afternoon. I drove the 40 miles to San Francisco alone, not knowing at all why I was doing such a thing. As I entered the Ashram an immediate sharpening of awareness occurred, followed by a feeling of great expectancy. I entered the lecture room, sat down, quietly joining the two dozen or so other persons. Then a figure appeared, dressed in Indian dress. A man with curly flowing black hair, seated himself, smiled at the audience and began playing on his harmonium and chanting strange, haunting sounds. I remember noticing the graceful sway of his body and robes as he walked, and there was something about his feet—he didn't walk with them, he planted them with each step. He swept the audience with his eyes before beginning and when his eyes passed mine, a field full of doves rose in my breast and took flight. As he began to play and chant, I was transported into another realm. It was as though I had finally found the language which I had so long sought—someone was at last speaking to my Soul, the Soul which had been agonizing so long for communication of the type Sadguru brought to it. I remember silently asking my intellect to trust and not interfere. There occurred a knowing that a part of my being—a part of which before I had been only remotely aware if at all—was being released, nourished, courted, enticed, invited to live, grow, flourish and assume its rightful place. I remained transfixed aware only of the beautiful transformation taking place within me, and of the source of the power that could cause such a transformation—Keshavadas, Sant or Saint from India.

Such was my incredible first encounter with our beloved Sadguru.

O Lord! let my actions be offered to Thee; let my voice talk of thee; let my mind always think of Thee; let my intellect take refuge in Thee; let my soul merge in Thee; bestow this boon; protect me.

O Lord! let my food bring strength to serve You; let the thoughts bring light to know Thy secret; let the heart beat hear Thee striking the strings of the heart; let all movements know that they move because You move them; Give this realization; protect me.

—*Garland of Prayers.*

THUS WENT THE DAY OF THE HOLY OF THE HOLIES

SISTER PAVITRA
London.

Days are passing in time. They are the days of the life of Swamiji. They are the days, the precious days, of life of Swamiji which we experience, which witness. They are the days which ehange our lives. They are the days which are changing the lives of all, though they know it not. Some may know, but whether they know it or not, whether they want it or not, whether they witness it or not, the life of Swamiji, emanating from his powerful spirit, flowing out into the world, like the Ganga flowing from Heaven, is subtly affecting the whole world, East and West. He has come for our protection, he has come for our upliftment, he has come to preserve the good and to destroy the evil. Through him God speaks, through him God manifests himself, through him God sends his love to a world which has forgotten its true nature and forgotten Him.

It is a simple day that passes. There is the morning and the afternoon and the evening and the night. The sun shines, the clouds come, the spring green covers the earth 'like a green sari', he said one day. Everything goes on, on the face of things, as it always has. London persues its business and all its affairs in its usual methodical, hurrying and mundanely purposeful way. No stars are falling, no dramatic miracles are taking place, no multitudes of people are following his every word or falling at his feet, yet the "hour of God" is approaching. In one sense it has already begun. A force is walking in the world, working in the world and that force is the full manifested power of God. Such a life was lived, mingled with simple people, mingled with the good and the bad, spoke in all power and simplicity, was crucified, yet this life year of 1969 dates from that simple, humble, crucified life and the whole world now marks its time from that one timeless life. It is just as Swamiji has taught us–that all that is relative, ephemeral passing, exists and is known only because of the absolute that stands unshakable, unchanging and immutable behind it, like the face of a clock standing motionless with the hands moving over it.

We are experiencing the timeless. Every day that the sun wakes us, every night that closes that day, we, in the midst of time, are experiencing the timeless, tasting its sweetness though surrounded by all the powerful poison of the world. Because the life of Swamiji is timeless, though seemingly of the same insubstantial, fleeting fabric as any worldly life, we, in the measure that we can

hold, in the measure that we desire the eternal and not the ephemeral, the real and not the unreal, in that measure, through knowing Swamiji, witnessing his life, we experience the love of God, the sweetness of God, the mystery of God, not one facet, but many facets, now here, now there, unexpected, unbindable, unpredictable, yet absolutely steadfast and upholding. Though Krishna may sport with Gopis, and play his pranks or give them so many tears, or so much joy or so much delight, now appearing, now disappearing, his play and his unpredictability is not the play and unpredictability of worldy love. That is irresponsible and careless, because at its base is vanity and the satisfaction of the ego, but the play of Krishna is all love for individual soul, absolute, unwavering, steadfast love. Though he hides, he never forgets. Though he causes pain, it is for the good of the soul. Even when he deceives, it is full of love.

April, May and June, 1969. These are the months of Swami's presence in London. April has already gone. May and June are yet to come. Two hundred talks and kirtans have been arranged, seventy of them at Town Halls spread all over London. Over the whole of London Swami' s presence and his words, continuously full of power, beauty, and sweetness, are leaving their indelible imprint, whether heard or seen by many or by few. The Kings and Queens of England will one day be forgotten, however long they may be remembered, one day they will be forgotten, but that Swamiji moved over the face of London and spoke only of God and the way to realization of Him, in the midst of a city bent on the pursuit of all worldly objects, will be remembered endlessly. As Rama's life, every journey and every struggle and every truth of it is remembered for all time to come, as the life of Krishna and Buddha and Jesus is remembered endlessly and with full power to teach the world of the eternal, so will the life of Swamiji and these days in London be remembered. Though London sleeps, one day it will awake to find it has become immortal because Swamiji was in its midst. All that it was chasing will have vanished, all that it is proud of will have gone, but because Swami knew London and spoke to it and tried to reach its soul, wandering every day to every part of it, there is an immortal London that will endure. All that Jerusalem was proud of was destroyed but Jerusalem remains a holy city because Jesus walked there. It is the same. The relative life of the million, million souls only exists because there is the eternal life of an incaranation to sustain it.

So we know, as days swiftly pass, why they are so precious, why the end of each day comes with such poignancy. Because we hold to the infinite, the infinite sheds its light on us. May the 'hour of God" in the words of Aurobindo, come to us absolutely and fully so that we may realize the infinite who is so near to us.

O Lord! reading the writings of the great, learning the experience of life, I have come to the conclusion that life is unworthy of living but for Thee. To suffer or enjoy due to sin or merit and to again undergo death-birth cylcle! O! Is there no way out from this metempsychosis? God, show me the way to reach you; protect me.

— *Garland of Prayers*

MY IMPRESSIONS

HORST P. RICHTER
Livermore, California, U.S.A.

When Sant Keshavadas was in San Francisco, I promised to write about my impressions on his work here. If I would merely play the role of a reporter, I would report relevant information without analyzing the source of information. However, that type of reporting does not do justice to the fine effort that Sant Keshavadas made to convey eastern wisdom to us. I am therefore taking the approach of expressing my impressions in the light of the act of values that I cherish according to my experience and nature.

The esthetic and religious principles elucidated in the lectures on the Upanishads, meditation hours, kirtan, and the presentation of the drama of divine love and conquest of death featuring the saint Tukaram have made a deep effect on my thinking and feeling. I can truthfully write that those who have my set of values in common feel that Sant Keshavadas let us share his religious experience and the devotion that he has cultivated in himself.

The meditation exercises and the kirtan were new experiences for me. Though I could not follow the meaning of the Sanskrit songs easily, I understood that the exercises are another way to express devotion to the supreme. In our western world there is little time for such devotional hours and the word attributed to Lao-tse is only too applicable : 'Surrounded by thousand life quoires, how do you have to listen to hear your heart'. I think that this sentence expresses so well what Sant Keshavadas wanted to achieve, to help us hear our innermost heart and essence again, as many men have expressed it in art, music, and poetry.

At this point I have to ask forgiveness of anyone reading these lines for my inability to express better the impressions that I had.

The lectures on the Upanishads revealed deep insight into eastern wisdom. They helped me realizing that there are parallels in old sagas about the gods of ancient western Europe (the children of Odin) in connection to the awakening of the creative power Kundalini. Sometime this knowledge is hidden in more recent poems as for instance in one written by Eichendorf. Though I had heard about the Trigunas before, the lectures helped me understanding better that the trigunas appear to be related to the three stages of the Fruitful Moment

which describes the mechanism of creative action. It is my opinion that there is a field open for study that may bring together eastern and western knowledge and may also bring some of this knowledge into the western scientific frame.

Finally I have to give credit to Sant Keshavadas for playing the saint Tukaram in such an excellent way. By injecting moments of fine humor into the play, the contact with the audience became a warm and natural one. By letting Sri Shivaram Menon dance Sri Krishna, Sant Keshavadas permitted achievement of a sublime performance of the drama well accepted by the audience.

Personally I have to thank Sant Keshavadas for a few most enjoyable hours of conversation.

O Lord, send always difficulties to make me perfect; send always trials to test my faith in You; send always calamities to burn my impurities; send whatever You think that is best for me to abide in You, but with necessary strength to know that it is sent by You for my good. O God, protect me.

O Lord, let forgetfulness forget me; let remembrance remember me; let weakness become weak to approach me; let strength strengthen me; let light enlighten me; let Thy protective hands protect me.

O Lord, I want to become Thy servant. Let obedience be my dress; let virtue be my food; let Thy grace be my pay; protect me.

O Lord, I want to become Thy friend. Let good character be my dress; let undying love for Thee, my gift to you; protect me.

—Garland of Prayers.

SADGURU KESHAVADASJI MAHARAJ KI JAI

SISTER MIRA
Ananda Panduranga Dasashram,
Burlingame. (U. S. A.)

(Concerning the sojourn of Sant Keshavadasji for the four glorious months that he lived and taught in California.)

Sant Keshavadas was jointly invited by the Cultural Integration Fellowship and the California Institute of Asian Studies to come to San Francisco in the fall of 1968. He commenced his programme with three discourses on September 6th, 7th and 8th, on "Love as an Approach to God", "Art of Communion with the Supreme" and "Stages of Spiritual Unfoldment". The unique combination of vast erudition and inward illumination embodied in him became immediately evident in these opening talks. Immensely articulate, he communicated his message to an eager audience in a most inspiring manner. He revealed himself to be not only an outstanding spiritual leader of India, but the internationally known mystic Saint and Bhakti Yogi that he is. On September 21st, he was invited to give a talk at the United Nations, New York, where he stressed the fundamental need today for a universal religious outlook. His schedule at San Francisco Ashram was as follows :-

Every Sunday at 3-00 p. m. he gave lessons in chanting, singing and Keertan as part of the devotional practice of meditation.

Starting in the month of October, throughout December, he conducted the Sunday sermons at the Ashram on alternate Sundays. The subjects of these talks were as follows :

October	13	'Yoga of Selfless Action'
"	27	'Yoga of Love Divine'
November	10	'Kundalini Yoga'
"	24	'Mantra Yoga'
December	8	'Life After Death'
"	22	'Higher Planes of Consciousness'

From November 10th to December 22nd, he gave four talks at the Metaphysical Town Hall Library in San Francisco on alternate Sundays on Kundalini Yoga. On December 1st and December 15th he gave two talks at a new Metaphysical Center called East–West Studio, in the City of San Meteo about thirty miles from San Francisco. The two talks were on the Mahabharata and the Ramayana, respectively.

Beginning Saturday, October 25th through December 21st, he conducted a regular study class on the Upanishads at 3.00 p. m. At

these sessions, which were enjoyed by many, Sant Keshavadas, expounded the quintessence of the Upanishads, in his inimitable way. Beginning Saturday October 12th through December 28th, he conducted the Weekly Meditation from 7–30 p. m. to 9–00 p. m. during his stay at the Ashram. He explained not only the various methods of meditation, but the various experiences an aspirant may go through in his course of meditative self-exploration. He explained further how to concentrate on the various centers of consciousness with the chanting of appropriate Mantras.

Hundreds of people attended these classes and were vastly enlightened on the subject of Meditation, which has become of such vital interest to Yoga practitioners here in the West. He further offered private instruction for individuals or groups on :

1. Bhakti Yoga, Japa Yoga, Nada Yoga and Jnana Yoga.
2. Chanting and the devotional singing; Bhajan and Keertan.
3. Classical Indian Music, Southern and Northern.
4. Ramayana, the great epic of India.
5. Hindi, Marathi, Kannada and Konkani Languages.

Many enthusiastic students availed themselves of this singular opportunity. Besides these, he offered private interviews for Initiations, Healing and Spiritual discussions.

On the evenings of November 22 and December 13th, he offered a drama of divine love on the life of Sant Tukaram. Sant Keshavadasji was not only the author of this drama, but he himself played the leading roll of Sant Tukaram. He was assisted by a group of young men and women which he himself trained. These two plays, it was unanimously agreed, comprised the spiritual highlight of his programmes in San Francisco; Sant Keshavadas also gave a special television programme on "Spirituality for Children". Later he was visited at the Ashram by one hundred children from a nearby School, during which both teachers and children were overwhelmed with the power of this great Saint to transmit divine love.

At the California School for Asian Studies, Sant Keshavadas offered courses once a week on Narada Bhakti Sutras, Great Saints of India, Mahabharata, and Hindu language. These courses were open to auditors as well as credit students. This was a great opportunity for students of Hindu Philosophy to receive an intensive training in the theory and practice of devotional mysticism and Bhakti Yoga.

On December 11th and 18th at 6-30p.m.Sant Keshavadas gave two special lectures on Kundalini Yoga, discussing the centers of consciousness (Chakras), the corresponding planes of consciousness (Lokas) and the appropriate revealing sounds (mantras) unlocking the mysteries of existence.

On Thursday evenings, December 12th, 19th and 25th at 8–00 p.m. Sant Keshavadas gave three lectures on the Ramayana dealing with the historical role of Sri Rama, the Avatar of law, order and social justice.

Friday evenings, December 20th and 27th at 8 p. m. Sant Keshavadas summed up the essential teachings of the Bhagavad-

Gita, elucidating their significance for modern man.

On Sunday, October 6th at 11-00 a. m. Sant Keshavadasji added immensely to the august assemblage, which had gathered at the San Francisco Ashram to celebrate the birth-anniversary of Mahatma Gandhi.

Before leaving San Francisco, Sant Keshavadasji installed Lord Sri Panduranga Vittala and Rakhumayi at the homes of Dr. and Mrs. Haridas Choudhuri, Mr. and Mrs. Warren Proctor and Mr. and Mrs. Donald Giannoni. Also he opened two Dasashram Centres in the nearby vicinity of San Francisco, one on Wednesday December 25th 1968 in Burligame, California, which he inaugurated as Ananda Panduranga Dasashram and the other on Sunday December 29th 1968 in Portola Valley, which he inaugurated as Dasashrama Meditation Centre. After which he held a Keertan at the Dasashram in Burlingame and a discourse on Meditation at the Dasashram Meditation Centre.

Besides this heavy schedule, he found time to keep abreast of a most phenomenal correspondence which included writing and answering urgent and personal letters to all parts of the world.

Furthermore he accepted to undertake sight-seeing trips at the request of his devotees, and although ill himself, during an epidemic of the flu in the city,he nonetheless found time to visit the bedridden devotees, and to conduct his urgent business as usual. Our amazing Saint even found time to visit the homes of some of his devotees, while those homes he could not reach he kept contact with by phone. All in all his four months stay in San-Francisco was a superhuman feat of divine love,initiation, healing, counselling, teaching, inspiring, uplifting.... in short, with the apparent ease, joy and energy which characterizes the truely great masters of all ages, he blissfully fulfilled his role as one of Lord's greatest Dasas on earth, East or West.

We are and shall ever be,eternally grateful for the magnificent Darshan of this rare flower in earth's garden, SADGURU KESHAVADASJI MAHARAJ. As the devotees and disciples here were often fond of uplifting their voices and shouting, JAI, JAI, we humbly add our voices to theirs.

One should not give way to vain anxiety, which leads to infatuation, of one's mind. (Even) as water flows on all sides from a jar full of holes, so does one's life ebb away every moment although its decay is not perceived by those staying in the household. Since life is thus ebbing (fast), he who is exceptionally clever should not brook a moment's delay in fixing his mind on the feet of the Lord.

— *Siksa-Patra of Mahaprabhu Harirayji.*

FAREWEL TO SADGURU AT TRINIDAD

(Speech delivered at Hindu Mela held at Skinner Park, San Fernando, Trinidad, West Indies. on Sunday 2nd March, in honour of Sri Sadguru Sant Keshavadas Maharaj and Srimati Rama Mata by the secretary, United Hindu Organisation of Trinidad and Tobago, Sri Bisram Gopie, M.B.E.-occasion Farewel Function for Sadguru.

Your Excellency the Acting High Commissioner of India,
Distinguished Guests,
Ladies and Gentlemen.

It is an honour and privilege to pay tribute to our distinguished son of India, Sri Sadguru Sant Keshavadas Maharaj B.A., LL.B. and his wife Srimati Rama Mata in whose honour this Hindu Mela has been organised.

This is the first time in the history of this country that a Hindu Missionary from India has been honoured with such a Grand Hindu Mela or Samaylan. It is really to indicate our appreciation for the great religious and spiritual work he has done among the Hindu community during the two months of his mission in this country.

Both he and his wife arrived in Trinidad on January 5, 1969 at the invitation of the United Hindu Organisation of Trinidad and Tobago. From the time of their arrival, Guruji was kept very busy conducting Bhakti Yajnas at various important centres and delivering lectures to students at Schools and Colleges in South, Central and North Trinidad. Altogether Sant Keshavadas Maharai delivered about sixty lectures to approximately 70,000 people. The subject of his lectures was based on Hindu Culture and Philosophy and the Love of God and of Humanity. Through which he definitely captured the hearts of all the people who heard him with his spiritual discourses and Bhajan and Kirtan. He is really one of the greatest Spiritual Ambassador of India to come to our country and by his way of life humility and devotion to God and man he has proved himself to be a Man of God.

I am pleased to mention that they were welcomed at some centres in the South like Sita and Rama with the blowing of conches, beating of drums, Bhajan and Kirtan, illumination with thousands of dyas, the spreading of red carpet for them to walk on, dance performances, garland and Arti ceremonies. Actually they were worshipped by thousands like Sita and Rama. Such was their greatness for which we are happier Hindus today in this our cosmopolitan society.

It would please you to know that only

two weeks after the arrival in Trinidad, Guruji had the opportunity and the privilege of consecrating and inaugurating a beautiful building in a beautiful locality, at Craignish Princes Town to the worships of Lord Panduranga, (Lord Vishnu). This building is now called the Dasashram Kirtan and Theological Centre of Trinidad and it is affiliated to the Dasashrama International Centre, at Bangalore, India. At the Dasashram Craignish, Princes Town there will be regular religious puja, Kirtan and Bhajan and religious picnics. It can also be used for marriage ceremonies and religious conferences. The Theological aspect of the Centre will be under the supervision of Pandit Krishna of Caroni. The entire administration of the Centre will be carried out by a few disciples who were initiated a couple weeks ago. They will be supported by a number of devotees who have also pledged their services to the aims and objects of the Ashram.

Perhaps I should also inform you that on the same day of the inauguration of the Dasashram at Princes Town, Guruji laid the foundation stone for the establishment of a Lord Panduranga Mandir to be called the Dasashram Panduranga Mandir, Trinidad Centre, at Marabella, San Fernando. The function for this stone laying ceremony was carried out in the midst of hundreds of people including many leaders of the Hindu religious organisation in the country. You would be pleased to know that Guruji has promised that as soon as the sacred portion of the Mandir is built he will return to Trinidad with the Image of Lord Panduranga, or Lord Vishnu, the God of Preservation and himself install it in the Mandir.

I think it would be correct if I should say that Guruji's mission in Trinidad has brought greater awakening to the dormant and stagnant Hindus and greater inspiration to those Hindus who are striving to uplift and to promote Hinduism and all that goes with Hinduism. With this inspiration I have no doubt that the Panduranga Mandir at Marabella will be built and Guruji will definitely return to Trinidad. He has definitely instilled more effectively in our minds than any other Hindu Missionary who came to Trinidad from India the importance of the Bhakti aspect of our religion. He has stressed that Sanatan Dharma is the oldest religion on earth from which sprang all other religions. He has emphasised that members of all the various Sects of Hinduism should continue to follow their own philosophies and ideologies, but pay equal importance to unification. He has appealed to all to bury petty sectarian differences and for the removal of hatred and jealousy from our minds by cultivating of actual practise the Love of God and of Humanity.

Being a Bhajanist of the highest order, Guruji has requested that every village where there are Hindus they should organise Bhajan and Kirtan groups because in this Kaliyuga Age nothing else but Bhajan and Kirtan could give us peace and happiness. In this respect the United Hindu Organisation, the Dasashrama Kirtan and Theological Centre, and the National Council of Indian Music and Drama of Trinidad and Tobago will work in close collaboration. As a matter of fact, the National Council of Indian Music and Drama was established four years ago particularly for the revival of Bhajan and Kirtan, Ramayana recital, Chowtal singing, classical Indian singing and dance

performances. Therefore, with the co-operation of the UHO and the Dasashrama the Council could become more useful, in the promotion of this aspect of Indian culture and it look forward for your full support.

This being a Hindu Mela and as General Secretary of the U.H.O. I take this opportunity to appeal to all Hindus to awake, unite and work together in a spirit of oneness for the religious, social and economic improvement of the Hindu community and the Nation as a whole. Unification among the Hindus is of paramount importance if we are to benefit from all the social, religious and cultural facilities and amenities in this country. Let me tell you today, ladies and gentlemen, 'All the major Christian Churches have come together to spread and protect their religion, the major Muslim organisations have also come together for the same purpose, they must be congratulated and highly commended for taking such bold steps in the interest of their followers. But what about the Hindus whose backs have been ridden and continue to be stepping stone for people who have no interest in their welfare. The time has come for us to forget personal pride, personal interest and follow the pattern of consolidation and unification as set by members of other faiths. It was for this reason the United Hindu Organisation of Trinidad and Tobago was established two years ago and it is hoped that in due course it will receive the recognition and respect it deserves from all Hindus.

The invitation to Guruji to come to Trinidad was the first bold effort of the U.H.O. to promote Hindu Culture in our cosmopoliton society and we wish to thank all of you, men, women and children for the co-operation and assistance you have given to us towards making the mission of Guruji and Mataji a grand success.

Ladies and gentlemen: Guruji was invited to Trinidad not only to meet members of U.H.O., but all the general public and we are satisfied that he has met every section of our multi-racial community. To you Guruji and Mataji, if we particularly my wife and I have fallen short in any way in our hospitality we humbly apologise to you because we have done our best to make your stay in Trinidad as happy and enjoyable as possible. It was a pleasure for my wife and I to have you as our house guest for the two months period, we would have liked to continue serving you forever. May God bless you and give you continuous health and strength to carry on with you noble mission aimed at promoting a better way of life for humanity. Namaskar.

O! Lord, I have wandered everywhere; I have pondered over everywhere; I wonder whether I have acquired anything worth acquiring. Fleeting things alone are my lot. I am lost. God, O Permanent Abode of All, protect me.

'Oh Immortal Mother India, Salutations to Thee ! Thy Himalayas and Ganges, Thy Seers and Sages, Thy Saints and Poets have glorified Thy name all over the world. Gods have made Thy bosom their abode and the great incarnations of Lord Vishnu and many Sages were there in you. Hallowed be Thy name. We, your children, salute Thee, serve Thee, praise Thee and prepare to die for Thee.'

'Oh Immortal Bharat, Thy Message is Dharma, the Divine Law. Thy Law of Karma explains everything in the plain relative. Truth is Thy watchword. Divine Love or Prem is the core of Thy teaching. There was never a time when you have not produced the Immortal Saints, the chaotic world turns to Thee, for Thy benign smile and Thy sagely wisdom which is the hope for all humanity. We, Thy children, are proud of Thee. Oh, Spiritual Mother, we salute Thee !'

'Oh Holy Jambu-Dvipa ! (Wood apple shaped island). Thy culture is unique. Such variety in languages, in food, in dress, in modes of thinking, painting and music, in a given nation is never found anywhere in the whole of the world but the silken cord of unity binding these 550,000,000s is because of Thy spiritual message. Thou hast lived in it, sustained by it, and seemingly, many a time, crushed by many a foreign ruler; but all the time, Thy bosom was warm Thou hast lifted Thy head again to bless the whole world. Thy preaching is non dogmatic, non sectarian, the religion of freedom. Thy yoga is accepted by the members of all communities and before long the world will accept Thy universality which could bring peace to the peoples of the world. We, Thy children, make obeisance to Thee, Oh Holy Mother.'

'Hey Janani ! (Mother). Thy spiritual literature is inexhaustible. Four Vedas, 108 Upanishads, 18 Puranas, 2 great Epics and innumerable Treatises, Hymns, and songs of God. Thy unsurpassable beauty has captured the imagination of many western great thinkers like Professor Max Muller, Schopheneur, Walt Whitman, Emerson, and others who have been inspired by Thy eternal teachings. The idea of one God, who is All Pervading,who is Transcendent and Eminent, who is working through His own power called Maya, the Immortality of Soul,

Doctrine of Reincarnation, have all fascinated the great Thinkers and it is a perennial source of inspiration for all the time to come, to all. The more we know Thy Glory, the more our head bows before you. With all reverence we salute Thee, Oh Mother !'

'Oh Divine Mother, Thy Ramayana, the national epic has taught chastity to millions of Hindu women and others and Thou hast taught the real enjoyment lies in renunciation. Purity is Thy keyword, selfless service is Thy message. Thou hast never preached pessimistic philosophy as many think with a mistaken notion. Thy philosophy is always optimistic. Ethics and morality are the foundations of Thy philosophy. In the midst of heights and flights of Vedanta Thou hast always emphasised the necessity of daring action,that is the teaching which Thy greatest incarnation Lord Shri Krishna has taught to Arjuna in Bhagavad Gita. Adoration to you, Oh Venerable Mother, we salute Thee !'

'Oh Immortal Mother, Thy symbol is lotus for it is above water even though it lives in water. To live in the world yet be out of it is Thy teaching. Prayer and Meditation, Worship and Kirtan, Tantra and Mantra, Dharma and Karma, Yoga and Philosophy, all is there in Thy teachings. In other words you believe in integrity and Thy approach is analytic in the beginning but ending in a synthetic whole. Who will not be proud of Thee? We kiss Thy feet and salute Thee, Oh Divine Mother !'

'Oh Holy Mother, in the present decades we see your face in tears for the folly of Thy ignorant children. The Party politics, selfishness, lack of discrimination, mutual quarrels of Thy children has brought this sadness on your shining face. Oh Mother, weep no more ! With Thy blessings, Thy wisdom will be carried throughout the globe by Thy saintly children who will bring thousands of children of Thy sister nations to serve Thee and our people will give up their quarrels and open their eyes to see the worship done by other nations to you. Give us strength to understand Thee. Our body is made up of Thy mud and Thy food. Our spirit is Thy spirit. We promise to be the worthy Sons and Daughters of Thee. Oh Glorious Mother, extend Thy arms, to give us Thy warm embrace which inspires us to unite, to live in Love and Wisdom.'

'Immortal Lord, lead us from untruth towards Truth.
Lead us from darkness towards Light.
Lead us from death towards Immortality.'

Om Shantih Shantih Shantih

WELCOME ADDRESS PRESENTED TO SADGURU KESHAVADAS AT TRINIDAD

'Your Holiness, Shri Sadguru Sant Keshavadas Maharaj, Shrimati Rama Bai,........ I am indeed proud this morning to have this rare privilege of welcoming you to Tableland which will indeed be a memorable day in the history of this school to have especially you Guruji and Rama Bai honouring us with your presence coming from over 16 thousand miles away. We fully realize that millions of people the world over have tried to touch even the dust of the feet of the Saints and Sages of India, but have not. How fortunate have we been to have you and Rama Bai to bless us and accept us as your pupils before you leave this island in the next few hours.

Your sincerity, cordial relationship and living examples, patience and affection that you have so radiated in your short stay have borne beams of love, which have conveyed a true feeling of oneness.

You have taught us that although spectacular scientific discoveries have marked the dawn of a New era, the TRUTHS of Sanatana Dharma will remain immortal. Your Kirtan and holy messages have over ridden many of our difficulties. Your humility has been the greatest source of inspiration and happiness to us. Some of the doctrines of Sanatan Dharma have now been consolidated in us. We were formerly doubtful of the concepts of this Eternal Religion—hence went into mass conversions.

Some of us who had the privilege of hearing a few of your Sermons found them to be of special spiritual significance. They were undoubtedly heraldic of not only the greatness of your personality but also indicative of the impact you made on your listeners.

You have come to us like an ageless Seer, telling us very clearly that yours is not the formation of a New Sect or Religion, but merely a revelation of the highest teaching of the great prophets and the glorious wisdom of the Saints and Sages of India.

You have won the hearts of hundreds of thousands of Trinidadians as manifested by their crushing love for you and Rama Mata. You all have been able to fit yourself so quickly and comfortably in Trinidadian Society that we cannot but marvel your genius.

To those of us who have not heard you before, may I mention that Guruji is an

artist, musician, Bhajanist, Teacher and Preacher, and Author, Lawyer and organiser. He is a multi linguist. He has established the Dasashram, Kirtan College, and the Purandar Vittala Mandir at Bangalore. He has also established Dasashrams in Washington and San Francisco in America. One of his aims was to establish a Dasashram in Trinidad, which by the grace of Panduranga and through the instrumentality of Mr. Gopaul was established at Craignish Princes Town—known as the Dasashram and Theological Centre. Then also the laying of the foundation stone for the Dasashram at Marabella was done by Guruji a week ago, the lands again donated by Mr. Gopaul and the Ashram to be constructed by Mr. Bynee Maharaj.

Guruji has composed over 2,500 Kirtans in the glory of the Lord, he is a scrupulous follower of the Gita in Karma Yoga, meaning labouring for the joy of others. He is inspired by the Lord Panduranga Vittala and he is undetered by criticism or unaffected by praise. Swami Ji was born on July 22nd, 1934 and began Harikatas at the age of 11. He is acclaimed as a born Bhakta; others feel he is an incarnation of Narad Muni.

Very special thanks must be given to the United Hindu Organization and particularly the General Secretary, Mr. Bisram Gopie for having Guru Ji and Rama Mata in Trinidad more particularly for being hosts of Guru Ji and Rama Mata.

Friends, there are few gifts one can give to another as rich as friendly understanding and love of humanity, these Guru Ji will be leaving with us here in Trinidad. We cannot repay him in coins if we have too. All he asks of us is our love and devotion to God. True spirit shall remain eternally in our hearts, we shall never be able to forget you, we know you will remember us, will pray for us, but moreover, please come back to us.

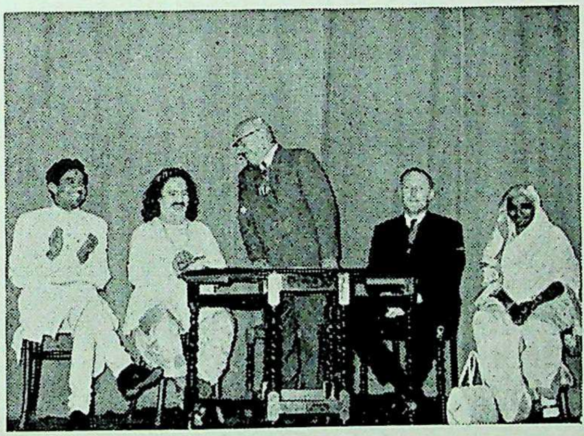
Shakespeare could not have written more accurately when he said, 'What a piece of work is man! how noble in reason, how infinite in faculty!' In form and movement how express and admirable! In action how like an Angel! In apprehension how like a God! These virtues we truly find in you and Rama Mata.

We beg to remain. Humble Devotees of Lord Panduranga Vittala,

Chanchuka Maharaj
Roopnarine Maharaj
Loutchmin Gunness
Kissoonlal Ramcharan
Dindial Selochan
Bhola Madho
Bridgelal Baldeo
Lilawatie Maharaj
Jayanti Seepersadasingh.

" It is only the Hindu religion that can claim to be the Universal religion ". So declares Sri Keshavadasji at the Hindu Centre, London. Also seen are Prof. Bhardwaj, President and Sri F. C. Sondhi, Secretary of the Centre.

A scene from the devotional Drama 'Narasi Mehta'. The innocent devotee (Sri Keshavadasji in this roie) being graced by the Vision of 'Rasa'.



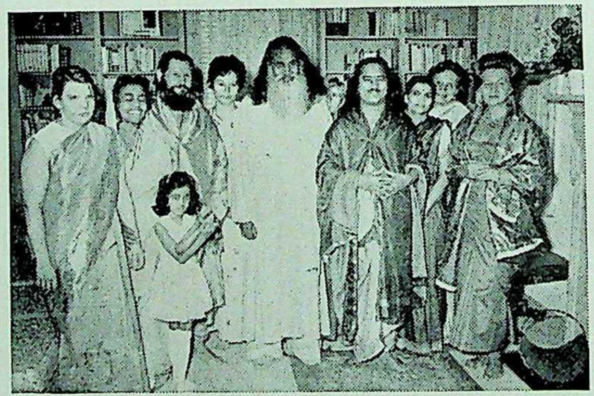
The Mayor (of London) conveys the grateful thanks of the Citizens of London to Sri Keshavadasji for having brought the ancient Indian Culture to England.

Even after three or four 'Katha' performances everyday , it is definitely not tiring to have practice, rehearsals of a devotional drama after 11 in the night to the smiling Sri Keshavadas. Sri Rama Matha is also seen behind.

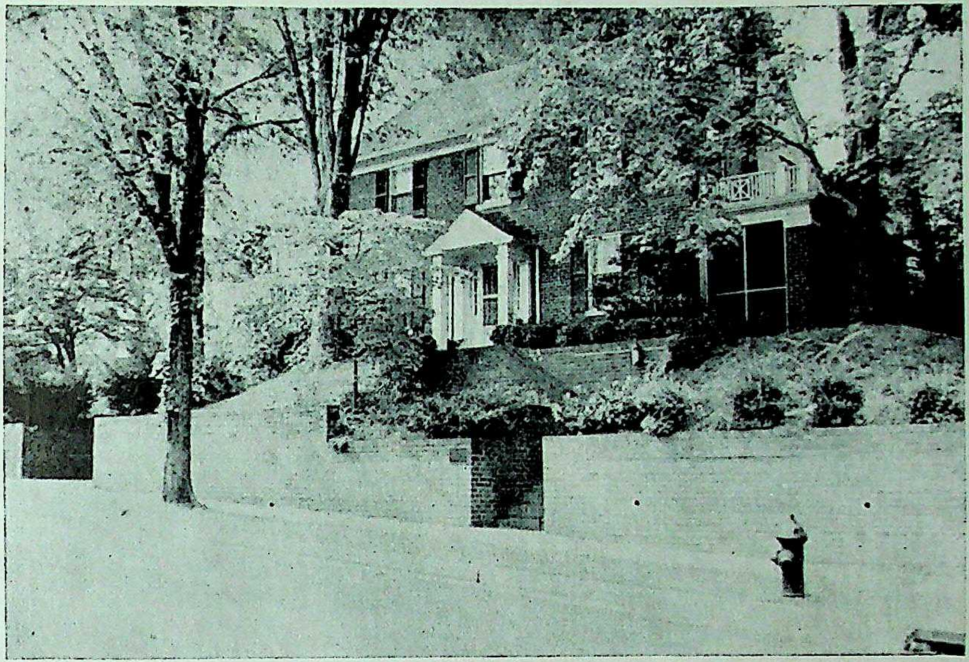
Sadguru Keshavadasji with the other artistes of the drama 'Sant Narasi Mehta' enacted in London.

Lord Vittala with the devotees-including Sri Keshavadas and Rama Mata at the Keshavashram International Centre.

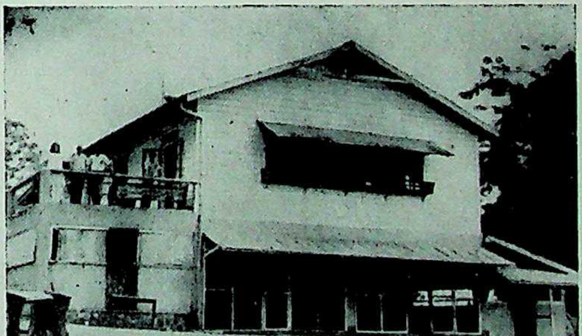
Sister Gita and Sri Madhava Melori - the devoted Couple busy on the Inauguration day of their Keshavashram.



Sadguru Keshavadasji and Rama Mata with Dr. Kriyanandaji and Swami Sacchidanandaji at the Keshavashram International Centre, Washington D. C.



"Keshava" is the first among the twenty four names of Sri Vishnu, God of preservation. "This is the view of the "Keshavashram International Centre", Washington D. C. where Lord Vittala was installed.



" Lord Vittala's Mandirs must be established all over the world. Trinidad Dasashrama Building.

" सर्वेजनाः सुखिनोभवंतु "

The blissful Couple blessing one and all.

A SPIRITUAL DYNAMO
A STRANGE MAN, INDEED !

S. B. S. SHARMA
N. Y. City

It was a sultry June afternoon in 67. The place was New York City, the temperature was 75°F! I was just relaxing after food, and the telephone rang ; my good friend Mr. Rajan, on the other end of the wire, was talking to me "Hey, Sharma, won't you like to hear some 'Harikatha' in the traditional style. If so, come along at 5 p.m. to Swaraj's place". Well ! this is a limit ! To hear Harikatha' in English in New York City ! I did not believe my ears. However, I did go at 5 p.m. to Swaraj's place. There was a large number of Indian people, and a few sprinkling of Americans sitting on the floor (carpetted !) listening to the' Kathakalakshepam'. I took off my shoes and went down to the middle of the audience and sat there. Nearby was sitting the Deputy Consul-general Mr. Hejmadi, and a little further Mr. Gupta, the Consul-General of India in New York City. Well, well, this is coming strange, exotic and so unusual.

Talking about Hindu religion, conducting small Hindu ceremonies, singing together Hindu Bhajan songs were not unusual to me. Having spent some years and to much of money on Yoga and philosophy, I was having more than average knowledge about our religion,culture and arts. Moreover,after coming to N. Y. City, together with good friends like Rajan, Viswanathan and others, we have been instrumental to bring about a Society known as Bharathi Society named after the great poet, patriot and mystic of Tamil Nad Sri Subrahmanya Bharathi. Basically the urge for this type of association came about by noting the vacuum in N. Y. City for genuine Indian cultural programme like Carnatic Music, or Bharatha Natyam. Of course, there are lots of Indian Associations in N. Y. City doing extremely good work– but still the nostalgic South Indian Music nobody would dare put up as a public performance–the current opinion being that it is too sophisticated, orhodox, conservative and what not! and the typical Indian or American may not like it ! Furthermore, where are the artists ? and moreover everybody(likes!)wants Hindi movies and hence the main (Indian cultural) attraction here in N. Y. City is the occasional Hindi Movies. The Columbia and New York University students' organisations show these movies – and God forbid – most of them were old, with poorly written English subtitles– and worst of all, degenerated presentations of Indian life and problems. Of course, many people used to flock to these ! A tragedy and an attraction indeed ! In this atmosphere, we felt that there is a

need of genuine Indian Cultural entertainments, and hence the Bharathi society was born. I am making this detour from my main topic, just to show how ripe and timely was this association and organisation for my beloved friend, philosopher and guide Sant Keshava Das to come to occupy unparalleled heights among his countrymen and others here in N. Y. City, 10,000 miles away from India, in a strange and different cultural background.

Now let me get back to the 'Kirtan'! The first thing that struck me was,"How this man is able to play so well in the Harmonium and what a beautiful singer he is"! The small little moustache on his very handsome face, the flowing back and shining hair–hipple style and a rather short stature gave me the first impression that he is a very strange man. Strange indeed he is!; because who will tell the stories of Rama and Sita etc., in a place and culture where virginity, absolute faith and love of husband and wife are all only biblical both in principle, practice and relevance. Modern America and more so the seething, riotous N. Y. City is under the spell of the great so-called prosperity and abundance which pooh-poohs these simple virtues of the by-gone days. Little do people realise how parched is this land for real spiritual knowledge and solace! Incidentally may I say here, how much I relish, enjoy and imbibe the high values of Hindu life – especially expressed by Rajaji – the Raja Rishi of India when I get his weekly wisdom through the 'Swarajya' journals!

Well, again digression! I am overflowing with ideas when I write about my intimate friend Sant Keshava Das.

At the end of the programme I was beside myself thinking this way"All along I thought that Hindu ideas, virtues and Vedanta have the seed for a World movement, but unfortunately Hindus as a community are hypocrites and don't follow what they preach. Every Hindu home in India is proud of Swami Vivekananda, who went to America and made such an impression in the Parliament of Religions–what is his impact on India? Has India improved? Why even Gandhiji's teachings are not being respected in our poor, God-forsaken country. Where are we heading? Is this all true? Am I in an illusion of thinking and feeling proud inward about the greatness of India's Hindu culture — but cannot rationalise a single act of mine or our society in terms of purpose or value? Well, degeneration has set in our country. Rama, Sita stories are good only for Harikatha etc.... At the same time another thought came to me! I like this man's singing and the way he tells the stories. Perhaps he can give an answer for my riddle". Like this the thoughts ran and suddenly it struck me that I should organise a 'Harikatha' in my house!

'Purandara Dasa' in New York City.

I consulted Rajan, who was responsible for these programmes to be arranged in his house at Swaraj's. Rajan also said that Sant Keshava Das is a noble soul and he first heard him at Delhi—but how on earth he came to N. Y. City! Well, there the real history begins a literally true saga of a divinely-inspired soul-a panoramic achievement of the glory of the spirit - fantastic journey of the God-inspired Bhakta – a remarkable mission of unalloyed love, serene and pure; and indeed the simple recorded history of a true Hindu

saint, who travels untiringly, sings and chants without rest – with and unending flow of spiritual energy. Indeed, in the recent history of so many Hindu monk's travels - there are so many spurious, commercialised, intellectual and arrogant–none is so much appreciated and loved and reverted as Sant Keshava Das. In short, he deserves a 'Bharatha Rathna' award and the 'Nobel' peace prize.

To get back to my story! Sri Das readily agreed to give a 'Katha' in my house. He did a tremendous job telling the beautiful episodes and leelas of Sri Krishna. Later he did 'Kathas' at Sri Hejmadi's house, Sri Ganesan's house and at Viswanathan' s house. At Sri Viswanathan's house he told us the story of 'Purandara Dasa'. This struck in me a sympathetic chord - and when he next gave the story of 'Kanaka Dasa' in my house, my wife was so moved at the end of 'Katha' that she presented one of her goldrings to Sant Das telling him that she felt like giving: like the Saraswathi Bai of Srinivasa Nayaka presenting her nose ring to the poor old Brahmin, in the story of 'Purandara Dasa'. No time was lost in the next lap of our great moves! Myself and Rajan, being leading organisers in the Bharathi society - after organising a 'Bhagavad Gita' talk by Santji - we planned up for a 'Harikatha' in our society. Rajan demurred, when I told him that, we were in truth going to have a skit of 'Purandara Dasa'. Rajan was in a dilemma- 'where are the equipments' where is the stage, who will act, who will write in English etc. etc. But lo! in literally just in two days' time the skit was written, planned, directed, rehearsed and indeed, indeed, New York City has not seen such a wonderful performance before-a truly Hindu act!!! The present writer was privileged to act as 'Vyasaraya Swami'! singing....

'Antarangadali Hariya kanadava
Huttu kurudano!....

Blessed am I! Why Santji chose me? The simple reason, he gave me was - that I looked like his elder brother having a 'Thonthi' - a little tummy! and his brother used to take up this act in his dramas at Bangalore. The Saint was the incomparable miserly jeweller Srinivasa Nayaka turned God—intoxicated Karnataka Saint and composer 'Purandara Dasa'. The ornate and high—ceilinged hall of 'New India House' reverberated, echoed and reechoed to the vibrant, wonderful, surcharged devotional music and songs of 'Purandara Upanishad'. The little 'Shashikala' - Rajan's daughter - won an acclaim as 'Balakrishna'.

Vivekananda - his ideal

To look back on all these, brings to me trains of thoughts of great happenings-and indeed words fail me to write adequately about Sri Keshava Das and his achievements. I shall close my little tribute by just mentioning two more of his activities - the epoch making talk at Carnegie Hall and the opening of the Hindu Temple at Washington D. C.

Carnegie Hall talk on June 27th was a moving story with song and harmonium, narrating epics of India. The leaflet announcing his performance said about him as a master musician, composer, philosopher, poet, dramatist and author. No, no, he is not at all all this! to me he is a only simple divine soul whose touch heals and whose words are life-giving. Remembering the thoughts I had when I first met him at Swaraj's house, I wrote about Santji, in my specially prepared brochure inviting people

to attend the temple ceremonies at Washington D. C. - one year later.

"At 34 today, Sri Dasji has to his credit an enviable record of achievements, which as days pass by are mounting in leaps and bounds. He is a Bachelor of Arts, and holds also a degree in Law of the University of Mysore. He is a 'multi-linguist' - he knows English, Hindi, Kannada, Marathi, Konkani, Tulu and Tamil. He performs 'Harikathas' in almost all these languages. He is highly eloquent and convincing silver - tongued orator in English, and his logic and reasoning are superb. Copious quotations from the Geetha, Vedas, Upanishads and puranas just flow from him to spellbound audiences. In his very first appearance at Carnegie Hall,N.Y.City,last year,he delivered one of the most fascinating talks on the 'Epics and Saints of India' - and this moved and turned entirely new chapters of 'Life of faith' to more than a few listeners that day. One devotee hailed him as a reincarnation of that giant among Hindu monks SWAMY VIVEKANANDA. To this tribute, Swamy Keshava Das simply said "Indeed, he is my great ideal".

'Sister Gita' is born! Her dream – a temple at Washington D. C.

The result of the Carnegie Hall talks is the birth of 'Sister Gita'. The story of this pure-hearted, spiritually mad (not mod) simple American girl, is only comparable to Sister Nivedita. If Santji is Vivekananda, Sister Gita is Nivedita. Her devotion and utter dedication has taken shape into that beautiful temple at 4601, Chesapeake Street, Washington D. C. Every inch of this place shows the immense dedication Sister Gita had taken to make it a beautiful abode of God. The Vittala idol is perfection itself. For the installation of Lord Vittala in this temple, my invitation was as follows:

"Brothers and Sisters,

Never before in the long history of the Hindu religious movement, has there been a more sacred moment – a moment of great importance in the Bhakthi or DEVOTIONAL field – than this one, the installation and consecration of LORD VITTALA (the God of Preservation) in the capital of the most powerful and most liberal country of the world—the U. S. A. On the 21st of July 1968 (Sunday) the consecration ceremony will be done with all religious rituals at 4601, Chesapeake Street, N. W., Washington, D.C. Thanks to the devotion of the sincere souls of the Blackwell family very important and significant temple('Samagriya') paraphernalia has been brought from India, and the idol PANDURANGA VITTALA (a most beautiful, artistically sculptured 2¼ feet idol) will be ceremoniously installed by no other than the mystic ministrel SADGURU KESHAVA DASJI. Sri Keshava Das is again in this country, this time along with his humble and devoted wife SHRIMATHI RAMA MATA, on his second world trip in the mission of BHAKTI.

Devotees, friends and well-wishers of this movement are kindly requested to assemble in large numbers with family, children and friends at Washington D. C. on Sunday, the 21st July 1968 for this CEREMONY OF CEREMONIES".

"Chalo, Chalo—Onward, onward to Pandarapura, Washington D. C.

To have vision and darshan and the Lord to see.

Why not combine a week end with a holy pilgrimage.

In honour of Lord Vittala with crest-jewels and Peacock Plumage".

About this ceremony, the 'Hindu' special correspondent Eswar Sagar wrote to the news paper as follows :

"Vittala Temple opened in Washington

Fr m : Eswar Sagar

An American devotee has helped to establish a centre in Washington, where those who subscribe to the Hindu way of life — both Indians and Americans—may offer worship, meditate and browse through religious, literature. The centre is housed in a residential building—a Tudor brick affair—located at the corner of a treelined street in a quiet part of the north-west Washington D. C.

The $45,000 (Rs. 3.4 lakhs) three storey building, acquired by Mrs. Pauline Nash (since she was initiated into Hinduism at a ceremony on the banks of the Ganga last year, 32 year old Mrs. Nash had assumed the name of sister Gita), a wealthy resident of Warrenton, Virginia, has been dedicated to the Dasashrama International Centre, founded by Bhadragiri Keshavadas of Bangalore. The centre consists of a temple or Puja Mandir, a *Dhyana Mandir*, a *Svadhyaya Mandir*, or library and a *Guru Mandir*. The entire structure is centrally air-conditioned.

The centre was formally opened on July 21 by Swami Keshavadas, who installed an idol of Panduranga Vittala in the Puja Mandir before a gathering of Hindu and American devotees, in what was described by the Swami as a *chara prathishta* ceremony.

At the auspicious hour, to the chant of the Mantras, the Swami performed the first puja and distributed prasadam to the hundred odd people who had gathered for the ceremony. This included senior Embassy officials and other Indian citizens and sari-clad merican women. Some of these had come rom New York and other places outside ashington.

The idol chiselled out of *krishnashila*(black stone quarried in Mysore)was made in Siddalinga Mutt by Nagendra Stapiti, a palace sculptor of Mysore. It is a two-and-a-quarter -foot high replica of Vittala in the standing posture.

Local carpentors, under the direction of Swami Keshavadas, who installed a similar deity in a temple in Chicago last year, have erected a temple like structure around the idol".-Hindu.

In spite of the rise in prestige and respect during this one year in U. S. A., Swamiji did not forget me—the poor 'Vyasaraya Swami'! He gave me the great privilege and honour to be the master of ceremonies for the grand opening of the temple, and also asked me to give the welcome speech. I said then :

"Brothers and Sisters,

The occasion is momentous. This is not the time to indulge in talks. But human association, as we mortals organise, needs formal welcome, and as such with the great grace of God and with all your approbation I am here before you to welcome you all

for this glorious occassion. I welcome first of all Yogi Raj Swami Sachidananda Saraswati of Integral Yoga Centre, New York City, Swami Dr. Kriyanandaji of Chicago, Honourable Mr. and Mrs. Raja Ram, Minister of Education and Culture, Embassy of India; Honourable Mr. and Mrs. Hejmadi, Deputy Consul General from New York City and other distinguished American and Indian guests. Special welcome, and words of admiration and respect are hereby offered to Sadguru Keshava Dasji Maharaj, President of Keshavashram International Centre, and Sister Gita, Vice President of this Center. These are the pioneers and progenitors of this great center of learning, Bhakti and temple of Universal Religion. We stress the Universality of this center; and this is open to all to come, participate, and partake in the spiritual bliss this center will generate and spread.

A glowing day is born—Intellectuals and laymen have come together in holy communion to do, to create, to do something phenomenal which will be a beacon light to men of all faiths. Here you are: United in the Yoga of Divine Light. Renaissance started by Swami Vivekananda is now being developed and invigorated by Sadguru Keshavadasji Maharaj.

ॐ सहनाववतु । सह नौ भुनक्तु । सहवीर्यं करवावहै।
तेजस्वि नावधीतमस्तु माविद्विषावहै ।।
ॐ शांतिः शांतिः शांतिः ।।

Nearly 100 guests were there for the function, quite a few coming all the way from N. Y. City and Chicago. Ambassador Jagannathan of World Bank was also present on the occasion. Coming back that night to N. Y. City from Washington D. C. after the ceremonies, I was so pleasantly surprised and honoured to receive the following letter from Honourable C. V. Narasimhan, the outstanding International Civil Servant of the World Body–United Nations:

C. V. Narasimhan,
Room 3000 E, United Nations
Box 20, C. C. P. O
NEW YORK, N. Y. 10017.

19 July 1968

Dear Sir,

I was very glad to know from your circular letter that a new temple and religious centre would be opened in Washington, D. C., this Sunday and that the idol of the Lord Vittala would be installed and consecrated in this temple. I commend you and your friends on this initiative and wish the ceremony every success. I hope that, at a future visit to Washington, D. C., I might have the opportunity to pay my homage to Lord Vittala at this temple.

With kind regards,

Yours sincerely,

(Sd.)–C. V. Narasimhan

Mr. S. B. S. Sharma
96-08 57th Avenue,
14 M Corona
Queens
New York, 11368

It may not be out of place here to say that in one of our later visits to the temple, myself and my wife will also privileged to present a silver Jyothi to this temple. Santji conducted special ceremonies on this

occasion. To this gesture of goodwill Sister Gita, in her inimitable and sweet way, wrote,

Keshavashram International Centre

WASHINGTON, D.C.

Branch office : Box 260
Warrenton, Virginia 22166
Tel : 709 347-1333.

August 24, 1968

Dear Mr. and Mrs. Sharma,

On behalf of the Centre, I wish to express our appreciation for the generous offering of the jyothi which was presented to the temple on August 18th. I feel that such a lovely gesture was received by Lord Vittala with all blessings to you.

We were most happy to meet with Sri Sharmaji again on that day and have seen and felt his very reverential attitude for the Universal Temple and the Centre for which we are joyous. Indeed, your presence together on that holy day of installation made us very happy and I hope that we shall have your company always in the future.

We pray for all blessings to be your's on the advent of your expected child and look forward to seeing you in the near future.

Most cordially,

(Sd.)- Sister Gita

Mr. and Mrs. S. B. S. Sharma,
96-08 57th Avenue, 14 M
Corona, Queens
New York, N. Y., 11368.

The temple is functioning under the auspices of the Keshavashram International Center, and has got a vast and fascinating programme for the future. Services are held there on Wednesday evenings and Sunday mornings. The sari-clad girl of Warrenton, Virginia—the sweet simple Gita—is the woman, Oh, no ! the saintly soul behind this movement.

His other achievements :

Santji's achievements are phenomenal in London, San Francisco, Chicago and Trinidad as well. To quote again, I wrote last year as follows :

"Before arriving in the U. S. A. this year, he was at London for $2\frac{1}{2}$ months and gave more than 250 lectures, discourses and kirtans and topped them all by an outstanding dramatic performance by staging, acting and directing the life and devotion of Sri Narasi Mehta, a Gujarathi Saint. Swamiji learnt Gujarathi songs this time and then inspired the audience with that beautiful song—that one dearest to Mahatma Gandhi— 'Vaishnava Janatho'. The Mayor of London was the guest of honour at this function.

The United Hindu Organisation of Trinidad and Tobago has invited him "to give us some spiritual food—as already the country is aware of your coming–as there have been publicity of the Organisation's decision in Press and Radio". Swamiji has also been invited to teach at the California Institute of Asian Studies on Bhakti Yoga."

He did a whirlwind tour of Trinidad, and when I last met him at Washington D. C., Swamiji has slightly indisposed. Still, that

evening he gave a discourse to a mixed audience of Negroes, Whites and Hindus. Myself and Charlotte Leblanc (A French woman, to whom Swamiji gave the name 'Salini Devi') went to Washington D. C. specially to see him before his departure to London. As usual, he was the simple, smiling man of unbounded love. He enquired lovingly of my wife and children, and especially my small little girl to whom, in a special ceremony in my house, he christened her as 'Geetha'.

A true son of Bharatha Matha

I don't see any end to my ideas flowing out to write about Santji. He is one of the finest souls I have ever come across. With his devoted and humble wife RAMA MATA, the Das couple is the ideal for any man and woman wanting to lead a purposeful, Godfearing life of dedication and devotion.

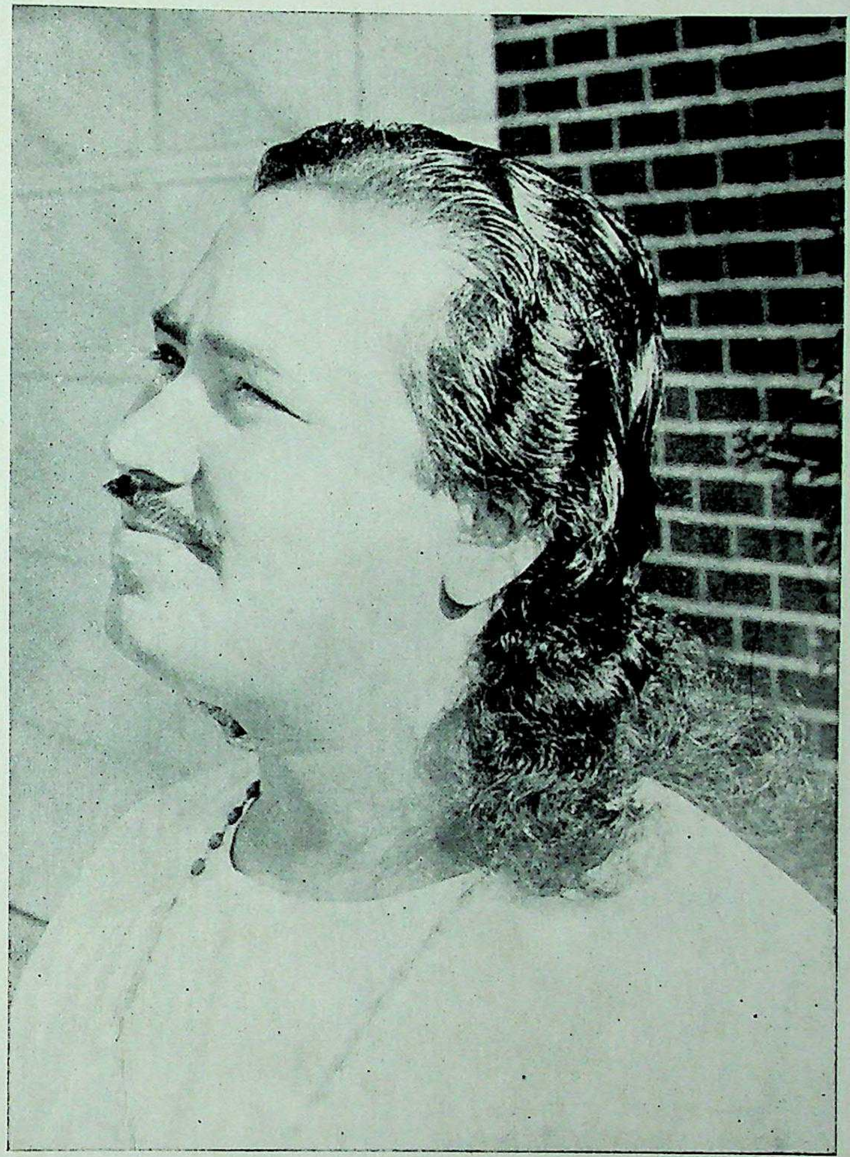
Let me end this tribute of mine with a word about the spiritual dynamo-that he is :

'During his last sojourn to this great country-U.S.A.,-a country of innate greatness, a country of unlimited prosperity, a country of great liberal ideas, a country which gave Lincoln, Kennedys, King, Thoreau, Emerson and other stalwarts of Humanism–Saint Keshava Das came in without in troduction or recommendation. But overnight he became a colossal force and achieved monumental things. In the short time of 21days he translated the 700 Sanskrit verses of the Gita into rhyme and rhythmic English poems, and also wrote a 'Garland of Prayers' at the most beautiful place of Encinitas, California, the headquarters of the Self Realisation Fellowship, an Organisation founded by Parama Hamsa Yogananda. Presently he is engaged in translating into English the 'Brahma Vaivartha Purana'.

Today, the Swamiji has grown into a majestic Spiritual Dynamo ready to ignite and charge each and everyone with an unquenching thirst for the Divine."

Let the Almighty God bless the Swamiji and his wife and family and all those who are Godfearing and loving with eternal blessings of the spirit. If there is any need of proof for the arrogant and material minded people, about God and His creations let him begin the enquiry into that power, that creative energy that "makes Santji so energetic and vigorous in diction and delivery, flow and flight, mystic and magnificent" in his never-ending chants, songs, speeches and conversations about the eternal mystery–the principle of Godhood'- Bharatha Matha can be mighty proud of her best and foremost son 'Sarva Shri Sant Bhadragiri Keshava Das.'

May I add a word of thanks to the Souvenir Committee for asking me to pen these few lines, which after all is just a feeble attempt to depict the majesty of the Humanist that is in Santji.



" The most beautiful eyes look on outward; But he sees the entire world within himself".

— Sri Dasji at San Francisco.

SANT KESHAVADAS

HARIDAS CHAUDHURI
President, California Institute of Asian Studies & Director, San Francisco Ashram.

Sant Keshavadas is one of the finest and most eloquent exponents of the spirit of Indian culture that have ever come to the United States. He is at once a jnani and a bhakta, a saint and a scholar, a servant of God and a leader of men.

Keshavadas's knowledge of the spiritual heritage of India is vast and precise. He is indeed like a living encyclopaedia of Hindu Shastras including the Vedas, Upanishads, Puranas, Bhagavadgita, Ramayana, Mahabharath, etc. He can readily quote chapter and verse from any of the Shastras in answer to any profound religious or philosophical issue. What is still more amazing, he can instantly compose beautiful verses of his own in Sanskrit or Kannada by way of throwing light upon any crucial problem or challenging situation.

Keshavadas can communicate his message to vast gatherings of western people with consummate skill. It takes him no time to feel the pulse of his audience and to lift them to a higher level of consciousness. He can speak straight to their hearts out of the fullness of his inner conviction. His presentation is always very lucid and illuminating. He knows how to combine wisdom with humour and to illustrate abstruse concepts of metaphysics with a boundless wealth of anecdote and legend, simile and metaphor. As words flow from the illumined depths of his being, they carry an unusually inspiring quality.

In the Fall of 1968 Keshavadas was with us in San Francisco for about four months. His indefatiguable energy in spreading the light of Hindu Dharma evoked the admiration of all. He kept awfully busy from dawn to midnight—lecturing, counselling, providing guidance to individuals and groups, giving lessons in music and devotional singing, and training people for his favourite drama Tukaram at our San Francisco Ashram. Besides, he was also teaching at California Institute of Asian Studies, offering courses on the Bhagavadgita, Narada Bhakti Sutras, Mahabharata, Ramayana, and the Great Saints of India. Our students were deeply impressed to see in him an unusual combination of erudition and illumination.

Since Keshavadas stayed at our San Francisco Ashram with his talented wife Rama Bai, our friends and members had an opportunity of knowing them at close quarters. They were indeed a shining example of the

ideal of Hindu marriage. Everybody felt their warmth of heart and charm of manners. They have the kind of cordiality and humility in human relations which is born of true wisdom and mature emotional growth.

The doors of San Francisco Ashram will always be open for Keshavadas and Rama Bai. They can count upon a very hearty welcome here whenever they feel prompted to come again.

All the members of San Francisco Ashram as well as the Sponsoring Body of California Institute of Asian Studies join Mrs. Chaudhuri and me in extending hereby a most cordial invitation to Keshavadas and Rama Bai to come again to San Francisco for a longer stay.

O Lord, I want to become Thy child. Let discrimination be my attire; dispassion my food; devotion my ornament; Thy Grace my every thing; protect me.

O Lord, I want to become Thy wife. Let chastity of thought my apparel; Om my mark on the forehead; Thy remembrance my ring; Thy embrace my liberation; protect me

O Lord, I want to build a temple for Thee. Let my feet become pillars; my trunk become wall; my head become tower; my heart become sanctum sanctorum; You install Thyself always there; protect me.

O Lord, I want to worship You. My head is coconut; my eyes are flowers; my ears are fans; my voice is conch-sound; my fingers are bananas; my heart is plate; my desires are oil; my mind is wick; kindle the fire of knowledge so that the mind may be burnt with its desires and light alone illumine, protect me.

O Lord, I want to sing for Thee. Let my body become lute; head be the lute's head; nerves the strings; Om the Note; let me merge in this mystical sound; protect me.

—Garland of Prayers.

TEACHINGS OF SADGURU

(1) Hate not anybody ; Love all, for God is in all.

* * * *

(2) Remember God constantly for He alone is permanent.

* * * *

(3) Desire is the root cause of misery ; cultivate good desires to conquer bad desires and then go beyond both and establish in the Truth which is God.

* * * *

(4) Act righteously and leave everything in the hands of God.

* * * *

(5) Convert lust into love Divine, passion into compassion.

* * * *

(6) Speak the truth ; speak softly for speech is the essence of man.

* * * *

(7) Covet not, ask not, desire not anything from anybo or personal benefit Earn by the sweat of thy brow. Receiving for the service of humanity when it is offered is not bad.

* * * *

(8) Faith is the best medicine for all ailments. Faith saves ; faith heals ; grace of God is to the faithful. Do not give up faith.

* * * *

(9) Do your duty to the best of your capacity. Do it for the love of God so that the results of action may not bind your soul.

* * * *

(10) Read the holy Scriptures. Respect all the saints and gurus. Repeat the holy name.. Pray always. Meditate everyday. Realize this universe as the lila (sport) of God. Let Dharma, God and Guru bless you all.

THE SIGNIFICANCE OF AUM (OM)

Dr. R. S. MISHRA.

The mantra AUM has $3\frac{1}{2}$ syllables ; it is all-pervading, impregnating the universe. 'A' is symbolic of the sun, prana, Vishnu and stands for the gross world ; it operates in waking state. 'U' is symbolic of the moon, Brahma and apana, and stands for the subtle world—and also operates through the dream world. 'M' is symbolic of fire or light, Shiva and vyana. It stands for the causal world, and the field of its operation is the deep sleep state. Thus these three letters represent three states of life:—waking, dreaming and deep sleep. Prana and apana are the centripetal and centrifugal forces by means of which the total universe is balanced. The controlling force is vyana.

The terminating half syllable is called Ardhamatra and ends in the inaudible sound current which takes one directly to the changeless background of Truth. There are two forms of AUM : articulated AUM which can be pronounced vocally or mentally, and inarticulated AUM which can neither be pronounced vocally nor mentally. This inarticulated AUM which can only be heard directly by the seeker in the form of Sound-Current, cosmic music, or, in the Yoga term: Anahat Nadam. That is why it is called Shruti. It measures the movement and speed of the mind ; hence it is called Chhandhas (original meter or rhythm). It is the real and inherent experiential Knowledge; hence it is called Veda (ultimate Knowledge). It teaches the seeker directly. Hence it is the Guru of all Gurus. It is transcendental, but it can be experienced and when it is experienced and heard in its Fullness, the self, the Guru and the Supreme—all three—are changed into the 'I AM.' This transcendental AUM leads the individual consciousness beyond the world of three states of waking, dreaming and dreamless sleep.

When we breathe in, a SO sound is produced and when we breathe out, a HAM sound is produced. When we combine them, it becomes SOHAM which means 'I AM THAT.' (SO means THAT and HAM or AHAM means I). In a minute, average breathing is 15 times. In an hour there are 60 minutes and in a day there are 24 hours. Thus 15 multiplied by 60 and multiplied by 24 equals 21,600 times, that is to say we breathe in and out 21,600 times a day, and so this mantra also is repeated 21,600 times. SO-HAM is transformed into AUM.

The articulated AUM has three letters : A, U, M. 'A' means manifestation, 'U'

means maintenance and growth, and 'M' means involution. Everything in the universe without exception is passing through these three evolutionary states of manifestation, maintenance and growth, and involution. That which is born has to grow and that which has grown has to pass through dissolution. It is equally true even of our mental states; a thought is born, it grows, and it is dissolved.

We can see this process all around us. Things are born, they grow and they disappear. For example, a seed is sprouted, it grows into the form of a tree and it is transformed into flower, fruit and seed. This seed is itself the causal state of the tree. Thus, out of the seed comes the seedling, which is evolution; the seedling changes into the tree, which is growth, and the tree is transformed into the form of seed which is its involution. Cause is changed into the form of effect, and effect is transformed back into the causal state. Thus, this perpetual cycle of evolution, growth, and involution goes on. The sun, moon, and stars, the planets, our bodies and our mental states are all passing through these three stages and this is symbolically represented by A, U, M. This is called the relative form of AUM.

The real AUM is transcendental. It is the pure vibration of energy and Pure Consciousness. A seeker reaches from the relative AUM to the transcendental AUM which is manifested in the Heart in the form of inaudible Sound-Current, the 'Voice of Silence', in Plato's language 'The Music of the Spheres.' There are various tones and tunes and for a full description of them a seeker is advised to study appropriate books on the subject. In the beginning AUM is manifested as a humming or buzzing sound, or like the sound of the vibration of a dynamo in our heads, especially in the right ear. People understand it merely as a ringing sound because they are ignorant about it.

Yoga practice begins to become successful after the manifestation of this transcendental AUM; this is called the 'Cosmic Initiation.' AUM is the name of the Supreme. As the name and the substance to which name is given are identical, so AUM and the supreme are identical.

Mathematics is the science of all sciences and AUM is the essence of all mathematics. Basic mathematical symbols are plus and minus, multiplication and division, point, zero, arithmetical numbers and algebraic symbols. If you closely observe the Vaidic (or scientific as opposed to the artistic), AUM, you will find that in its form are represented all these signs, including all three forms of mathematics, such as geometry, algebra, and numerical mathematics.

If you chant every letter of AUM separately, you will begin to understand the true significance of symbolic representation. For example, when you chant 'A' continuously, your mouth is open, which represents the beginning of evolution of manifestation. When you chant 'U' you feel the equilibrium of forces, which symbolizes the maintenance and equalization of growth and destruction. When you chant the last letter 'M' the lips are closed; this symbolizes the state of involution. This symbolic AUM leads us into tho Real or non-symbolic AUM. A symbol has no meaning if, for that symbol, Reality does not exist. The

Real AUM can neither be chanted nor pronounced either vocally or mentally; it can only be heard directly by Consciousness. The manifestation of the vibrational AUM reveal the mystery of individual as well as universal life. It reveals the true meaning of all phenomena, subjective and objective and once we experience Reality directly, we also understand the true significance of the symbolic representation.

This cosmic vibration, this cosmic music, is such that it cannot be described in human terms. Man can experience and feel it, but he cannot describe it. Gradually the whole body is transformed into pranic, electrical vibration, and in reality the body becomes like a cosmic television or cosmic radio receiving the cosmic vibration and cosmic vision. It is such a blissful state that he who has tasted it would not exchange this bliss even for the kingdom of the whole world.

O Lord! let me have the desire of becoming Thine; let me have the anger for curbing my ego; let me have the ego to think You have accepted me; let me have the lust for embracing Thee; let me have the greediness of waiting upon Thee; let me have the infatuation for Thy bewitching smile; let me have the jealousy if others take You away from me; let me have the selfishness of remaining near You always. Bad qualities when turned towards You should only bring good; protect me.

O Lord! make me Thy instrument, so that You may hold me; make me Thy flute, so that your lips may kiss me; make me Thy sandalpaste; so that You may besmeare me to Thy body; make me Thy garland; so that You may put me round Your neck; make me Thy servant, so that You may become my Master; protect me.

O Lord! I know not my past; I am ignorant even of the present for I do not know what is going to happen after a second. I am totally unaware of the future; I do not know who I am; I do not know whether I should know who I am. I know by Thy grace You are there to look after me. Give me that knowledge, that love, that wisdom which You think best, protect me.

—Garland of Prayers

RELIGIOUS AND CULTURAL MISSION OF SRI SADGURU IN WEST INDIES.

BISRAM GOPIE, M.B.E.
Secy. U.H.O. of Trinidad & Tobago.

On February 2, 1969 approximately 1,500 people witnessed the Foundation Stone Laying Ceremony by Guruji of a Sanatan Dharma Harijan Sabha Mandir, at Debe, Penal. Representatives from all the recognised Hindu religious organisations were present including member of the House of Parliament. The welcome arrangements for Guruji and Mataji on this auspicious occasion was high lighted with Indian dance performances and the singing of Chowtal followed with Arti and garlanding ceremony.

On February 3, the 7th Bhakti Yajna was inaugurated at Couva where about 1,000 people were present. Here too both Guruji and Mataji were given a warm welcome. The Yajna continued at Couva for three days with packed Hall each night.

On February 6, Guruji and Mataji accompanied by Sri Bisram Gopie and Srimati Ramsoutie Gopie visited the Medical Institution and there Guruji initiated the daughter of Sri Gopieji who is a patient at the Mental Institution.

On February 7 and 8, the 8th Bhakti Yajna was held at the Harijan Mandir at Debe, Penal. The carpet was spread with flowers—a distant about 100 feet for Guruji and Mataji to walk on. Dyas were lit on both sides of the entrance to the Mandir and girls and boys posted in conspicuous places to garland Guruji and Mataji. They were also greeted with Tassa drumming, Bhajan and Kirtan.

On February 9, the 9th Bhakti Yajna was held under the auspices of the Divine Life Society at Enterprise Hindu Mandir. Approximately 600 people were present.

On February 11, Guruji lectured on the Life and Teachings of Sant Kabir Das under the auspices of the Kabir Pant Association, at the Kabir Pant School, Agostini Settlement. At this centre Guruji did not only played the harmonium, but he also played the Indian instrument called Khanjeree, perhaps better than anyone in Trinidad could play. Members of the Kabir Pant Association were thoroughly satisfied and enjoyed the exposition and songs of Guruji on Saint Kabir Das.

On February 12 and 13, the 11th Bhakti Yajna was inaugurated by the President of

the Sanatan Dharm Mahasabha, at Sewala Street Hindu Temple, Caroni under the direction of Pundit Krishna, a prominent and respectable Pundit in Trinidad. About 1,000 people were present each night including professionals, members of the House of Parliament and representatives of the Indian High Commission in Trinidad and Tobago.

On February 14, the day of Shivratri, Guruji and Mataji accompanied by Sri Gopiji visited four Hindu Temples. Guruji spoke at each temple. In the morning period about 300 students of Naparima College by special request heard Guruji on education for the second time.

On February 15, at 4 p.m. Guruji met in conference with twelve representatives of various Hindu organisations. Important matters relevant to the establishment of a Dasashram Kirtan and Theological Centre, also a Dasashram Panduranga Mandir Trinidad Centre were discussed. A Hindu philanthrophist, Sri H. V. Gopal confirmed at the conference the gift to Guruji of a beautiful building situated in a beautiful locality, most suitable for the meditation and religious and spiritual activities, about eight miles from San Fernando for the purpose of establishing a Dasashram Kirtan and Theological Centre. He also confirmed a gift to Guruji of a parcel of land at Marabella, about one mile from San Fernando for the erection of the Dasashram Panduranga Mandir, Trinidad Centre. Another Hindu Philanthrophist, Sri Roopnarine Baynie Maharaj promised at the conference to construct the sacred portion of the Mandir in collaboration with his brother Sri Debi Prasad Maharaj in revered memory of their mother and father.

This is a magnificient achievement in a very short period of time, therefore Guruji must be highly complimented. As a matter of fact, this achievement has been made possible because of his way of Life-Devotion to God and man.

At the conference both Sri H. V. Gopal and Sri Roopnaraine Baynie Maharaj received blessed Tulsi Malas from Guruji and appointed Vice-Presidents of a Committee of twelve persons with himself as President to carry on the work of the Dasashrama Institutions in Trinidad. Sri Bisram Gopie was also given a blessed Mala by Guruji and was appointed Secretary of the Committee and of the Dasashrama Kirtan and Theological Centre in Trinidad. Nine other members were also given blessed Tulsi Malas all of whom took sacred vows to represent Guruji and to work for him to promote the objects of his Dasashram International Centre.

The Consecration of the Dasashram Kirtan and Theological Centre for the worship of Lord Panduranga, or Lord Vishnu the God of Preservation and the foundation stone laying ceremony for the Dasashram Panduranga Mandir, Trinidad Centre at Marabella were carried out on Saturday 22nd February. Both ceremonies were conducted by Guruji with the help of prominent Pandits of the country. At the both centres hundreds of people assembled including all the religious Hindu leaders of the country and leading Pandits. All the disciples and devotees of Guruji were dressed in strict Eastern attire. Guruji danced with the Image of

Lord Panduranga and Goddess Rakhumayi, the devotees too danced, chanted Mantras after Guruji and sang Bhajan and Kirtan. Prasad was served to all.

It is hoped that the Panduranga Mandir, the sacred portion of it will be erected within a period of fourteen months. Immediately this is done we have the assurance from Guruji that he will return to Trinidad with a full-size Image of Lord Panduranga and to have it personally installed in the Mandir. He said he would remain with us in Trinidad for a period of four months, but we would ask him to extend this time to six months. We shall Pray for God to grant us our desire.

At 7 P.M. on 15th February the 12th Bhakti Yajna was held at Williamsville Government Community Centre. This is a sugar cane producing district with a large number of very poor agriculturalists, but despite poverty they are religious. It was the first time in the history of Trinidad that a spiritual Leader from India visited their district and I am pleased to state that it was a pleasure for Guruji to meet not only the rich and the strong, but the pcor and the weak which makes him the most loved missionary from India to come to our country.

On February 16, Guruji conducted morning service at Avocat Hindu Temple and at 2 P.M. delivered an inspiring lecture to over 800 people on the Life and Teachings of Swami Dayananda, at the Avocat Vedic School under the auspices of the Arya Pratinidhi Sabha, Incorporated of Trinidad and Tobago.

Between the 17th and 28th February, Guruji concentrated his mission in the Northern districts of Trinidad under the auspices of a Sub-Committee appointed by the United Hindu Organisation of Trinidad and Tobago. This Committee was headed by Mr. Girwar and Mr. Harridas Goseine of Aranguez, San Juan. They did everything possible to make the mission in the North a grand success. Altogether about twenty public lectures were delivered by Guruji to over twenty thousand people who attended each night at the various Centres in North, at St. James Hindu Temple, Caroni Hindu Temple, Barataria Hindu Temple, Chaguanas Hindu Temple, Tunapuna Hindu School, Arouca Hindu School, St. Helena Hindu School, Eldorado Hindu Temple, Bishop High School, Aranguez Savanah.

On 23rd February Guruji addressed Members of the Shivanarayan Dharam Sabha where he sang many Bhajans on Shivanarayana and gave an exposition on his life and teachings.

On March 2, the first Hindu Mela or Samaylan held in Trinidad was organised in honour of Guruji and Mataji. Over 15,000 people assembled at the Park where the Mela was held to celebrate this sad this sad day when a beautiful farewel address was read and presented to Guruji and Mataji by the United Hindu Organisation of Trinidad and Tobago in the presence of the Acting High Commissioner of India, Sri K. S. Kaul who also spoke on the occasion congratulating Guruji for the brilliant way in which he was able to give the message of India. There were Chowtal singing, dance performances, classical Indian singing and other cultural activities. Guruji himself sang and the huge audience danced with him in ecstasy.

Both Guruji and Mataji took their departure from the home of the Secretary of the United Hindu Organisation, Sri Bisram Gopie, 21, Cross Crossing, San Fernando at 2 p.m. for Piarco International Airport to Washington D. C. on Tuesday 4th March. There was a grand procession with a large number of Motor Cars accompanied them to the Air Port led by a decorated Motor Lorry with Public Address system and a group of devotees singing and dancing with cymbals, drum and kartal. At the Air Port to see them off were over 2,000 people.

Five minutes before leaving the home of Shri Bisram Gopie and Srimati Ramsurtie Gopie where these two people served them for a period of two months Guruji and Mataji were ceremoniously worshipped by these two people.

To end this Report I must state that Guruji has captured the hearts of everyone who came in touch with him, or heard him with his pure, divine and spiritual message. He really brought to us the magic of the flute of Lord Krishna, which magic made it impossible for the Gopis (Not me and family) to rest except in immortality. Though actually it was not possible for any family and I to rest in the joyous service of Guruji and Mataji.

Guruji will always be remembered for the divine and celestial brilliance with which he brought forth to us the great teachings of the Saints and Seers of India and has definitely inspired every Hindu in this country to stand firm and protect their religion which he emphasised is eternal.

Not only has he lectured and rendered spiritually intoxicating Bhajan and Kirtan, but his prayers have cured the suffering of people who have been ailing for years. There has been a desparate rush by Hindus and Non-Hindus for initiation. Over 500 devotees from all walk of life have already been initiated by Guruji who is acclaimed as the greatest Spiritual Ambassador to come to our country from India. We pray that the Lord will give Him and Mataji and family health and strength so that he may continue to harmonise all the people of the world with his little harmonium and the officers and members of his Dasashram greater zeal and enthusiasm to serve him and to protect him for the benefit of mankind. Namaskar.

O Lord ! let me become mad after Thee. Let me become the shoe of Your feet ; let me become the cymbals in the hands of Thy saints ; let my skin be used for the drum which is beaten during Thy kirtan. Let me become the jingling bell at Thy feet ; protect me !

SADGURU KESHAVADASJI

Dr. S. KRIYANANDA.
The Temple of Kriya, Chicago (U.S.A.)

This world abounds with those who would have us believe that their message is special, their way unique, their soul illumined. Occasionally, if one is very fortunate, he will indeed be privileged to touch, however briefly, a soul that is illumined ; to hear a message that is very special ; and to see a way that is without question unique and beautiful. Such has been the feeling of those in our country who have known the pleasure of seeing and hearing that giant among men, Sadguru Keshavadasji.

Keshavadas smile, not just with his mouth, not just with his eyes. He smiles with is heart and all his being, as well, and in that ensuing radiance an inner glow unmistakably flows from the depths of his being. Even the tiniest spark from this glowing torch is more than sufficient to kindle an abiding warmth in the coldest of hearts.

Keshavadas speaks, ah, when he speaks ! From that gilded tongue emanates a music so very sweet, the soul would plead for more, yet know full well that more would be beyond endurance for mere mortal man. From his silver throat issues forth a promise of such beauty the mind is in awe. All is not sweetness and light, and Keshavadas would have us know that, too. But he tempers adversity with such gentleness, he treats negatives with such abounding good humor, he allows us to know greater insight, he aids each of us to gain a truer, more lasting perspective, of our own selves.

Keshavadas has travelled around this world of ours in an effort to become closer to more people, to learn more of them and their lives, and thus be more able to direct in the fulfillment of their needs. To many this would seem a luxury or, at best, a lark. To Keshavadas it has meant foregoing the genuine delight and pleasure known in the bosom of his family, disciples and friends. The long absences he has gladly born to seek the wider horizon.

Here in the form of Keshavadas is a soul that could surely have its choice of worldly possessions ; that has within itself the ability to procure with the utmost of ease, those tangibles by which man would measure worth. Here is a man who could, without question, have all of this, but, in his great humility and beauty, Keshavadas has chosen to first share with all of us something more special, something deeper and more lasting. Each soul touched by his great wisdom, refreshed by his vibrant inner beauty, enlightened by his keen vision, lifted by his

gentle humor, these souls know yet more of their own inner worth. Each has an assured knowledge, however slight, that here is something truly of value, yet something that will perhaps ultimately be, yes, within his reach also.

Such is the nature of true greatness. Such is the nature of Sadguru Keshavadasji. It allows one the very great honor, the very special pleasure, of sharing. It does not build a wall and remain within while others would remain lost alienated without : it builds a bridge across which each of us may travel, if we so desire, to partake of that divine essence.

It has been my very great privilege to meet with Keshavadas. It has been my very great pleasure to sup with Keshavadas. And that privilege and that pleasure continue to sustain even in the face of drama that decrees he must be elsewhere.

O Lord ! people talk of various yogas and methods and techniques ; books are endless on each topic which are mostly disagreeing with each other. Is intellectually knowing certain things Divine knowledge or Thy direct perception ? O, delay not ! Tell me everything ; protect me.

O Lord ! the whole world is unhappy ; all want to become happy ; because I cry to You to come to me, they cry to me for help. If You descend in me, or talk through me, would it not be possible to spread the message of peace and happiness ; am I dreaming ? O, Realization, come to me, protect me.

O Lord ! some say soul and God are one ; some say one is the full ; other the part ; others say they are all different from one another ; some say there is no such a thing as Soul and God ; all say they want undying happiness ; all are consciously or unconsciously after that. Are all these paths true or each is true to certain types of temperaments ? Is it not You spoke through these prophets ? O Master Physician, cure my ailment of doubts ; protect me.

Garland of Prayers.

THE FRAGRANCE

MRS. NAGARATNA SRINIVAS.
Bangalore.

Oh ! Sweet fragrance. From where do thee hail ? Yonder ? Near as well. Are you the fragrance of the perishable, the short lived, the transient ? Or, are you the lingering fragrance of the imperishable, the everlasting and eternal ? Yes, you are that of the glorious ones–the great Saints and Sages of this vast universe.

Oh ! Pure fragrance you emanate from the rare chosen savants of God and You are caught by all those who can catch you. Your love to be trapped by your lovers and they too love to enmesh you. What a beautiful play in the eyes of an aesthete—the spiritual.

The zealous seeker loves to know the analysis of your composition, your get up. To his great contentment he finds, Oh ! fragrance you are the outcome of the attitude of the Saints spontaneous self-surrender unto the feet of that supreme power of this huge cosmos.

The saint recognises the glory of God and bows down in all reverence and leaves himself at His feet. He comes to terms with the universe. He synchronises very beautifully with the music of the master of all Masters. With a mild, gentle exterior, the saint is firm like a rock within and cherishes an unswerving faith in God. Undaunted he moves like the majestic elephant followed by a barking dog. Ere long the dog realises the futility of its barking and retreats. The saint has a mission in life. He has the divine sanction of God. He carries the message of the Oneness of the world amidst its innumerable multiplicities. He unites the world. He is unity personified. He is love personified. Riches may come, riches may go. He does not bother. The saint has that equipoise, a balanced mind. He is peace within and peace without. This feeling of Oneness of love, of unity is that exquisite fragrance permeating the atmosphere, wherever he moves.

The beautiful flowers of nature, the rose, jasmine and many more emanate their special fragrance as they blossom forth. Far away honey-bees get attracted and swarm the flowers for the honey. Similarly the great saints are the rare flowers of God. They are born from time to time in many a country. By their dynamic presence their talk, their music, their most polished and cultured manners, their kind and loving words, their affectionate glance and what not, in essence, they spread a rare fragrance and there are the honey-bees to swarm round. Like poles attract and unlike poles repel.. Oh ! Fragrance, you move with great

velocity strutting like a peacock and singing like a nightingale, a cuckoo.

Further, a proverb says that the quality of the tree is known by the seedling itself. The Tulsi plant is very fragrant even as it sprouts forth from the seed.

Revered Sri Keshava Dasji of Bangalore Dasashrama International Centre is being welcomed home after his victorious and triumphant second global tour, accompanied by his devoted wife Smt. Rama Devi.

The Gospel of Love is his message, wherever he visited round the world. The technique of the Divine Name chanting, alone or in groups and congregations is the simple method he advocated. Though this name chanting looks so simple, is highly potential to the core. Popularly known as 'Nama-Sankeerthan', it is best suited to the modern disintegrated man and its dynamism is unfathomable.

Sri Keshava Dasji, born in Bhadragiri, a place 4 miles from Udipi in the West coast of South India, completed his academic career obtaining the degrees B.A., LL.B. His intrinsic zeal to take up to Harikatha expositions out bet his profession as a Lawyer and out come the greatness and glory as seen everywhere today. As fortune would be to the Bangaloreans, Lord Vittala decided to keep Sri Dasji in Bangalore itself for a long period of about 10 years. Every nook and corner of Bangalore had his Keertans. A band of devotees followed him wherever he rendered Harikatha-mainly in the vernacular Kannada-where is he par-excellence and superb. By and by come into existence the "Dasa Keertana Mandali" to conduct weekly bhajan programmes. With momentum gained, the spiritual picnics commenced-Dasji accompanying pilgrim devotees.

The first one was to Bhadragiri and Udipi. As the road was not yet constructed-the distance of four miles across the river Swarna was to be negotiated through boatax-about 16 in number all sailing together with Dasji in the Centre, lingering memories of which are still ever green in the minds of those who went at that time. Everytime a series of Harikathas were conducted there used to be a spiritual picnic. We have participated in spiritual picnics stretching from Cape Comorin in the South to Badrinath in the Northern Himalayas, totalling over thirty.

Two conferences, the All Karnataka and the All India professional Keerthankars were organised by Sri Dasji on a grand scale. The former was inaugurated by the then Governor of Mysore, H.H. the Rajpramukh. These conferences created a recognised reunion of the many keerthankars and this was a noble cause indeed.

A white marble image-idol of the Karnataka Saint Purandaradasa who lived about 400 years ago was first installed and later followed by Anugraha Vittal. His consort Rakhumai and Radhesham idol were also installed with thirteen crore Ramanama japa written in books and preserved underneath for eternity.

The Dasashram institution was inaugurated in a small rental building in the Raja Mahal Guttahalli. This was later on shifted to the present building in Rajajinagar, donated by a munificient lady, by the side of which the Vittal Temple stands aloft.

Simultaneously, two monthlies, the Dasavani in Kannada and Dasajyoti in English came into being.

In the year 1964 the President of the Indian Republic Dr. Radhakrishnan laid the foundation stone of the keerthan College by the side of the Vittal temple. Every function conducted by Dasji was felt to be the last word in grandeur and beauty and one could feel the electrified divine 'something' of His presence.

Every function, every occasion, every day of the many spiritual picnics meant a new song of love unto God emerging out, each one so apt and so beautiful.

A new song springing forth seems to be easier to Dasji than breathing is to the many. Thus we see today a huge garland of nearly two thousand songs by Dasji. One beautiful song generated by others in adoration of his is a long list of titles conferred on him by various organisations all over India and now all over the world like Keerthana Kesari, Keerthana Ratna etc., etc.,

As a dramatist Sri Dasji has staged dramas of the lives of Saints all over the world in Kannada, English and Hindi, himself playing the role of the hero-saint with the utmost reality capturing the audience spell bound.

As an author Dasji is being reckoned as an excellent writer, with his erudition, rich vocabulary, vast knowledge in Hindi scriptures and the special way he handles the subjects, Books numbering over twenty have been written and published by Sri Dasji.

The opening of Dasashrama Centres in London, Washington and Trinidad, the installation of Vittal idols all over, stand aloft to prove to the world at large that Sri Dasji is one of the finest refined souls of the finest calibre.

The Art of Yakshagana, the type of folk drama popular in the west coast of India, runs in his blood and veins.

Sri Dasji is known to be an Encyclopaedia of all that is divine and sublime. He is a Bhakthi yogi to the core–He emanates the fragrance of universal love. His message of complete self surrender to have utter trust in God is now astonishingly pervading everywhere.

O Lord ! let me dance like one possessed ; let me weep like one forlorn ; let me laugh like one who is mad ; let me sing Thy name always ; let my whole being be offered to Thee ; possess me ; possess me ; protect me.

SADGURU KESHAVADASJI

SISTER ANANDA.
London.

Born in 1934, on July 22nd, in a beautiful small village called Bhadragiri in Mysore State, Keshava Pai (Sadguru Keshavadasji) came into the world as an Incarnation of Prem. Born into a very poor family, his parents could not even afford to pay the 25 rupees per year rental for the hut where they lived. The poverty, however, became a blessing in disguise rather than a curse for it brought about the inner development of Keshava Pai and his brothers.

Venkataramana Pai and Rukmini Bai, the blessed parents of Keshava Pai had five sons and four daughters, in all. Tragedy struck at the family when the eldest son, who was highly talented in music, died at the young age of 22. The rest of the children are living today. Keshava Pai is the third son among the boys but the fifth child in the family. His parents, although illiterate, were absolutely devoted to the immortal God and with pure hearts approached God directly through prayer. They knew many mythological stories and his mother would tell these stories of Saints and epics to the young Keshava Pai and his brothers and sisters and these were mainly responsible in bringing out the hidden dormant spiritual powers of the children.

Keshava Pai loved nature and would feel very close to God while walking in the paddy fields or tending the cows. He used to attend classes regularly at the village school nearby and Nagaveni Amma, the lady school teacher, continued to inspire the boy always telling him the stories of the Saints.

At the age of 11 he had his first mystical experience. One day, as he was tending the cows, he went inside the dilapidated Temple of Lord Panduranga Vittala (Vishnu), the God of Preservation, which was standing in the forest and even to this day still exists. He saw a very beautiful shining figure materialise standing near the image which touched him and blessed him by telling him "Sing my Name". The same instant the boy fell unconscious through fear and his parents picked him up thinking that he had seen a ghost. This touch of the Supreme made the boy to compose songs and sing the glories of God around the villages from the age of 11. He soon became famous for his Kirtan (the Songs Divine). This is a unique art of communion with God which was founded as the declared divine dispensation for this Kali age. The founder of this institution called Kirtan, was Sage Narada, who is the sage from the epic times. Nearly

all the Saints of India have given their philosophies in the form of Kirtan.

His fame soon spread and he was invited to various villages to sing his Kirtan. The villagers, even though they themselves were very poor, would pass the bowl around and give him some money to help him carry on with his education. Thus he earned and learned until he completed his B.A. and LL.B.

Before he completed his high school career, he was very well known through out Mysore State and Kerala State and during his College years he composed thousands of songs in Sanskrit and Kannada languages and visited the Bombay and Madras States giving thousands of Kirtans.

Yakshagana or the Folk Dance of Mysore State with its gorgeous finery and mythological stories depicted with songs, dance and drums had a great fascination for Keshava Pai who became a perfect master at this art.

When still a boy he was initiated by His Holiness Shri Sudhindra Thirtha Swamiji of Kashimutt, who conferred on him the title "Bala Haridas" which means–The Boy servant of The Immortal Lord. Whilst studying for his B.A., the Guru seeing his good work in a public gathering at Manipal, conferred upon him the title "Kirtan-Kesari" which means-The Lion among Saints Who Chant the Kirtan."

At the age of 19, as is the custom in India, a bride was selected for him and Keshavadas was married to a noble lady called Rama Bai who bore him three children and has served him and is continuing to serve him with all assistance and co-operation in his divine mission of spreading the gospel of God.

Because he was the servant of God and was universal in his outlook, even though born of a Madhva Brahman family, people called him Keshavadas, for Das means Servant of God and Keshava is the name of Krishna which was given to him by his parents. (Keshava means Krishna in Sanskrit or one in whom all the Trinity abide-in other words the Supreme Lord of the Universe).

To practice Law, Keshavadas would go to the High Court of Bangalore every day and every evening he would give spiritual lectures in various temple halls of Bangalore. He who was given the spiritual wisdom and was sent and meant to illumine the world, how could God allow His Servant to practice worldly Law when he was commissioned for the Law Divine to practice in the Supreme Court of God for the devotee clients. However, his education was not lost for it had its own value in bringing out the logical thinking and scientific explanations of devotion through wisdom. Wandering with files behind a Senior lawyer for one and a half months, Keshavadas left the practice once and for all by bidding adieu to the terrible court life. He threw all his lawyer's garments and wore the simple dhoti as a Servant of God and preached all over India and initiated thousands in the spiritual field.

His main preaching is : Life is short. Life is precious. Life has but one purpose–that is Realisation of Prem–that is Supreme Love, which is God. To love God is to love

his creation and creatures. To love his creatures is to serve them. Therefore, service to God, through humanity, is the Goal of all teachings. All revelations are true. All religions are true. God could be experienced. There should be no postponement in spiritual matters. Devotion and dedicated service by chanting the name Divine is the means to realise God. Do not insult anybody for all souls are the sparks of the Divine. Remain contented with whatever God sends you and put all your effort in the direction of uplifting humanity by giving them lofty ideas, by bringing out from them that which is best to develop an integral personality. Compassion from Budha, Love from Christ, Wisdom from Krishna, Brotherhood from Mohammed, Prem (Supreme Love) from the Saints of East and West. All these Precepts have helped to shape the personality of this humble servant of God, who strives to teach this by his own example, and prays to God constantly to make him a perfect instrument to bring out the quintessence of all the great Scriptures, having at the tip of his tongue the inexhaustible Hindu spiritual literature and innumerable Songs of the Saints. Any subject on spirituality is easy for him to talk upon, which captures the imagination of his hearers to whom everything is clear, as they say, when they accept him as their beloved Guru or Master.

Keshavadas speaks eight languages, seven Indian and one foreign i. e. English. He is a great musician and is at home with both the systems of Indian music Southern and Northern. He is an instrumentalist who could play the harmonium, flute, and tabla. He is a dramatist and writes the the dramas on the Saints and acts himself when taking the key role of the various lives of the Saints. This aspect of his has inspired thousands of people when he walks and sings as a Saint on the stage during such dramas. Because of his saintly life he is recognised by the devoted people as a Sant or Saint.

His main teaching being : to seek God, one need not renounce the world and run to the forest. Performance of one's duty with a dedicated spirit and chanting of the Divine name with all love makes one a beloved devotee of God. A Hindu become a good Hindu, a Christian, a good Christian, a Mohammedan, a good Mohammedan, is more important than a physical conversion. Conversion of the heart towards God alone counts. Remembering the Holy Name of God need not have any special dress, place, caste, creed or colour, age, degree, or qualification. Anybody, at any time, anywhere, could chant or remember or meditate on the Divine Name and hold the Kirtan in family circles which unites the heart of all towards God and makes the life Divine. This simple technique which Keshavadasji preaches, he says, is not new. He only re-echoes the voice of the sages and saints. When it is coming through his practical example as a house-holder and a Saint, it appeals to all who follow his teachings.

It is in 1959 that he thought of opening a spiritual training centre to teach spirituality through Kirtan and to do the research work on the life and teachings of the Saints. He called it the Dasashram and ran it in a rented home in Bangalore for a few months in 1960. In 1961, a devotee gifted him half an acre of land with a small building which is the existing Dasashram centre in 174, 5th Block, Rajajinagar, Bangalore-10.

For seven years, beginning from 1959, he spoke on thousands of subjects and after a series of talks for a month or so in a given area, he would take all his devotees and disciples for a spiritual picnic. He held 47 such spiritual tours where 4 to 5 buses packed with devotees would visit pilgrimage centres, hold spiritual discussions, spread the dharma (Divine Law) of chanting the Kirtan and compose songs. His 2,500 songs are so popular that they are sung in thousands of homes in India.

He has also convened two big Kirtan conferences. Once, inviting all the preachers in Mysore and, the second time, preachers from all over India. Seing the noble work done for Indian culture and philosophy, the Mysore Government gave two acres of land to the Dasashram where Keshavadas built a beautiful Temple to Lord Panduranga. In the inner sanctum where Lord Panduranga resides Keshavadasji carried out a unique idia of his. Spread over a programme of three years, he obtained from his devotees and disciples from all over the world, the 13 syllabled mantra written in copy books as a spiritual exercise to the exact total of 130 million times. These were then placed in concreted wells in the foundation which formed the centre of the Holy Temple. Due to his universal outlook and casting off of the orthodox formalities, he allowed *all* people to enter the sanctum, mindless of caste or creed, to place their heads at the feet of the Lord's Image.

The compassionate God wanted to take this flute of His to all over the world. So in December 1966, carrying two small images of his chosen Deity, Nada Brahman, the sound Principle of God, Keshavadas went to West Germany, then visited Tripoli, Malta, Beirut, Cairo and Rome.

On April 12th, 1967, His Holiness Pope Paul VI gave a private audience where he spoke and sang on the essential unity among the great religions as it is envisaged by the great Saints of the Himalayas.

He visited the United Kingdom where hundreds became his disciples and established for him the Dasashram Centre.

He wrote and staged the Sant Tukaram drama in Hindi which inspired all those who attended.

He marched towards U. S. A. with the banner of renunciation and the stamp of Kirtan and that he found that Kirtan would be the best medicine for the ailing world. He was very well accepted because of the scientific approach, universality, sincerity, and simplicity. A rich American lady offered herself to spread his mission by establishing the Keshavashram International Centre in Washington D. C. Keshavadasji spoke in New York, Washington and Chicago where he installed the holy images as a symbol of Indian Spirituality in a Temple of Kriya Yoga. He visited Los Angeles, San Francisco Venezula, and Trinidad during his first global tour and returned to India visiting Japan and Malayasia. Mother India proudly received her son after this 11 month tour.

In a function held in the Glass House in Bangalore, an address was presented to their beloved Sant Keshavadas by Sri Vaikunta Baliga, the Speaker of the Mysore Legislative

Assembly and requested Keshavadas to ccept the status of Sadguru which means the Realised Teacher for the great work he had done in spreading the Dharma all over the world. Nearly 10,000 people heard Shri Keshavadas with rapt attention when he answered the address. He said with all humility that he could only live up to the great status given to him as Sadguru and said "I would always like to be called as the humblest dust of India".

He was given receptions in various Institutions of Bangalore, Hyderabad, Delhi and other places. He went to the Himalayas,stayed there for a few days, meditating and writing and returned to give more spiritual talks in Bangalore and Bombay.

During her short stay in India, the mighty preparations were done by his American disciple, Sister Gita, for the International Centre to be declared open in Washington and to install the holy image of Lord Panduranga.

On 17th of April 1968, Sri Sadguru started for a second global tour with his wife Srimati Rama Bai. Nearly 7,000 people sang at the airport: "Oh. Light of India, light the world and return". In Bombay, also, a similar farewell function was given by the South Indian Bhajan Samaj.

In London, 250 lectures were delivered by Sadguru arranged under the auspices of the London Dasashram of which Shri V. S. Benarse is the head. This time, he wrote the Drama of another great Saint in Hindi called Narsi Mehta which was staged at the Cripplegate Theatre, London.

Arriving at New York he gave some lectures there and then went on to Washington with Rama Bai where Sister Gita had arranged for them to stay in their own Centre. Beautiful preparations were made and the immortal image of God Panduranga was installed on July 21st, 1968. Many devotees came from Chicago and New York for the special occasion and the Centre was thronged with saree-clad American women with many Indian devotees who were present on the holy occasion. There Sadguru gave 30 lectures on various subjects ond on various Yogas. On his way to San Francisco, he stopped at the Kriya Yoga Temple in Chicago where Dr. S. Kriyananda arranged six lectures for him.

Dr. Haridas Choudhari, the founder President of the San Francisco Ashram and the California Institute for Asian Studies arranged that Keshavadasji should lecture for four months in both the Institutions. He taught the Bhagavadgita, Saints of India, Mahabharata and the Ramayan to the M.A. and Ph.D. students.

On Saturday afternoon, he would teach the principal Upanishads and in the evenings, the technique of meditation. Every other Sunday, he gave sermons in the San Francisco Ashram.

Every day he was inundated with many press, television interviews. He even appeared on the Television programme for Schools sitting in the midst of a group of children as a symbol of blessing to the American children.

In the midst of all these activities, Sadguru found the time to inspire his many Indian devotees with hundreds of handwritten personal

letters, articles for his two spiritual magazines called Dasavani in Kannada language and Dasa Jyothi in English. Sitting late at night into the early hours of the morning, he wrote Yoga of Meditation, Yoga of Love Divine, Yoga of Selfless Action, and Mantra Yoga. He also wrote a beautiful Drama on the life of Sant Tukaram and trained 24 Americans to perform the Drama taking the key role of the Saint himself. Hundreds of devotees requested him to stage it again and it was staged for the second time.

Many people took spiritual initiation in San Francisco and Sadguru opened two spiritual centres. One in Sister Mira's place Burlingame and another at Sister Bharati's place at Portola Valley.

The United Hindu Organisation of Trinidad and Tobago sent two return tickets to Sadguru and Rama Mata for a two month lecture tour. Thousands of Indians thronged to listen to the Saint of India to whom they paid an ovation by offering their great Sanatana Dharma (Eternal Religion of the the Himalayas), they opened a big Centre with an existing building, and twelve leaders of society took a pledge to serve the Guru and spread his mission. He laid the foundation stone for the new Temple of Lord Panduranga in the heart of Trinidad and he is scheduled to revisit it with the holy image of God sometime in September 1970.

A farewell was given to the saintly couple at Skinner Park where more than 15,000 devotees gathered to show their respect and love and to hear the last message on that trip by the revered Guru. They displayed various cultural programmes which was a grand success. Thousands saw him off at the airport.

Sadguru then returned to his Washington headquarters where Sister Gita had arranged for him to give his wonderful lectures in the American University, George Town University, Little Falls Library, Unitarian Churches, and in their own Centre. During the day, she helped him to write the lives of the Saints.

On April 1st, Sadguru and Rama Mata reached London after a whole night's travel, and the tired Saint with a tight schedule prepared for him, had to rush the same evening to Chiswick Town Hall, and without a day's rest, he began to deliver seventy public lectures in twenty Town Halls all over London, apart from the daily programmes held at the London Dasashram at No. 2, Rosslyn Hill, Hampstead, London, N. W. 3. He also delivered lectures at the Hindu Centre, the Sai Universal Temple at 25 Hoop Lane, on the Ramayan and a series of talks on the Bhagavadgita at 45 Southill Park and in private homes. In all totalling the staggering amount of over two hundred lectures in less than two and a half months. He initiated many devotees who wanted to serve his mission and one Sister Ananda helped him in continuing the lives of the Saints series. Mr. V. S. Benarse and P. S. Benarse were instrumental in arranging all his lectures in the U. K. and Sister Pavitra and her children assisted continuously to make his mission a grand success.

In the midst of all these activities, Sadguru found a necessity of uniting all the Hindus in the United Kingdom and with the help of

the London devotees convened a Hindu Dharmotsava, a Hindu Religious Festival, where more than 25 Associations in Great Britain participated and musicians and artistes sang the glories of God. Sadguru gave a message of unity and love.

As scheduled, he left for Beirut on the 22nd of June with his wife and was received by the devotees there, headed by Shri A. V. Parikh, and gave four talks.

On the 27th of June, he left for Bombay where he was given a grand reception in the South Indian Bhajan Samaj. On his return home to Bangalore, the Airport was flooded with devoted disciples who received their beloved Annah (Elder Brother) as they call him lovingly, and Rama Mata. Sadguru prostrated before the feet of his mother, symbolising Mother India, and unburdened all the name and the fame at her feet and became a simple child again to continue his spiritual mission.

Glory to this Mouthpiece of God and Glory to All Saints, and Glory to Mother India.

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O Lord ! When I was in thousand petalled lotus, I saw Goloka, Thy highest Abode. In the vast space, many twinkling lights flashed ; all of them took the beautiful damsels. Then there emanated the most beautiful dazzling damsel; as she was looking to her right side an indescribable shining blue boy was seen standing cross legged. The three curved figure carried a Divine Flute in His supraphysical hand. I recognised Him to be You. He began playing the flute. All damsels forgot themselves ; then they began dancing ; first in the middle stood You as the Blue Boy, Krishna and most beautiful Radha, His bliss aspect ; as the circle which surrounded this Divine couple danced around them, I saw You, Lord Krishna, holding the hand of each Gopies (cow–herdess) and playing the Rasa play (Rasa is essence) with them ; You summoned me near ; I joined my hands with You ; both of us turning round and round directed for a while ; when I forgot myself ; I entered into You and became one with You ; Later I came back from this wonderful experience. When I remember this incident which is fresh in my memory, I want to enter into that state again and again. Can I see You again as the same Blue Boy ? Protect me.

—*Garland of Prayers*

SRI BHADRAGIRI KESHAVADASJI AND DASASHRAMA

Dr. M. V. KRISHNA RAO.
Bangalore.

Sri Bhadragiri Keshava Dasji, founder of Dasashrama has been known all over the Kannada country as a man of religion, inspired by an unearthly feeling in the form of love of the creator and profound sense of the mystic trappings of the universe, and illuminating human life with a freshness that has made his whole environment transcendental. A mystic, artist, musician and a rare personality radiating love and joy he appears as one, a dynamic and inspite of difficulties and odds against him, appears creative of a new life. 'Uneasy lies the head that wears a crown'; trite is the maximum; but life makes truisms original by turning them from abstract to concrete, it is true of this great Dasa.

The crown of gifts and influence in this Dasa in a shining splendour; gifted with an intellect, subtle and logical, with force and culture, with a soul sensitive to the best that is known and thought in the world, with a sympathetic insight into human nature, and a clinging tenderness and with all an inward fire alike of faith and passion which flames out in appealing eloquence—he is a prince among Bhaktas no less than a leader among scholars and philosphers. He has a command over the Kannada and English language as good as any in our country, with certain directness and a very diffite humour, and a voice sometimes pressing to the very depth of the human spirit or to raise with a solemnity that is almost supernatural.

Among the thinkers of today, he seems to be more universal and with a wider influence, than others, and more fruitful of ideas and principles that still endure. It may be doubted whether any contemporary has made more vital impact on the religious mood of his followers than Keshava Das. One feels, at the lowest estimate he has changed the face of things not only in the Ashrama but in other religious associations, also and left marks on them that are indelible.

He has been contributing a change in the attitude of the people towards Dasa Institutions particularly in Bangalore, which has not so far witnessed such a change. He has widened the range of possibility for all educated men and has largely altered the sympathies of the un-educated. He has brought all into the open and made them contemplate a newness of life, in religious ritual and pattern which nobody has done so far.

Sri Keshava Das who is returning from U. S. A., after a triumphant tour of many big cities addressing large audience on the need for belief in a universalism which would unite all people in a new solidarity on the foundation of love and the brotherhood of man.

The sense of freshness of hitherto unknown levels of being pervades the whole thought of Keshava Das in some form or the other. This period has been vital era in the history of Indian religion, and the problem before us today is to prove to men that this is still true for all of us. While loyal to all those institutions that enshrine the piety and wisdom of ages, cherishing every element, every phrase, every gesture in the cult and worship that is ours by inheritence we must not rest in these things alone but make our own contributions to the temple of God and hand on the torch a flame with faith to those who come after. Any religion no less than any other forms of social life, National, Educational, and professional, a great living tradition is to noblest of all inheritences. Mere conceit it would be, which would set a little store by the achieved heritage of the past, and when to this, we add the sense that in a Ashrama or a temple that have long sheltered the thoughts and sentiments of man, that man has remained unmoved even though in the presence of God. This form of beauty in its purest form is symbolised by the Ashrama, shadowed by trees and set in its landscape of meadows looking towards gentle hills in a blue distance recalling memories to many worshippers. Mere historic sentiment is not enough for a living religion; newness of experience by the living presence of God inspired men must bind us by a spell.

Newness is the essence of the Age we are living. Our century is very young and it is the exuberance and a little of the arrogance of the youth that has given its charm; unless we as believers can minister to this passion and the freshness, and depth of reality, we will have failed in understanding of the mirraculous powers of the Dasa tradition, of the greatness of its founders and even of the glories of saints and martyrs. Accordingly, it is not the splendour of the past, and the splendour of the future that Dasa cries for, with the interest of trying to show that he has the secret there of, The World.

No novelty in outward circumstance can change the fundamental being of man, and inner religion is no less needful. Neither revolution nor the triumph of mechanique skill, nor the enlargement of historic vision has altered the fact that a man is a being who chooses and loves and sins and the Ashrama by ministering to man in him freedom, in his struggles, his affections and failures, it has come to retain its power very strongly over his life. There is no more soul-destroying superstition than the dilettante Hindu to which Hinduism is no more than ritual; even short of this there is arid scholasticism too often ministering as faith or adopting a line purely legalised and conservative. There is a negative individual spirit 'the all dissolving, all corroding scepticism of the intellect' which would remove from Hinduism all its distinctive charms.

The Crisis, has developed, in India, disintegrating the fundamentals of the Hindu religion, and this calls for not mere subjective piotism, or orthodoxy, but the need of some great collective union that can withstand the evil. A faith that is mere

acquiesence and a practice that is no more than conventional will not avail, and they crumble and confine to crumble, the moment a serious enemy like the challenging religions of today assail them. In the middle ages Muslims came to our country, and tried to invade our belief; so too the Christians and other religions. It is true with a fire of faith and flame of sacrifice alone the sensitive and the impatient temper of Keshava Das has been a power and a life to the freezing coldness of the religious temper of his people and it was this that made him undertake tours to England and America and of furnishing the educated mind of Europe with a philosophy of belief and of the importance of Bhakti or devotion. Though this great adventure has not yet been fulfilled, it has worked a longway in bringing about a wonderful transformation in the mind of the world. His aim is all along has been conservative but his method revolutionary. The method of demonstrative logical proof is definitely abandoned and the Dasa is along with the great thinkers of the world and feels that religion cannot be interpreted by mere external methods of rationalism. As the logical faculty is inadequate to explain the phenomenon, the collective voice of the community is relieved as having greater certainty and elements of truth transcending reason. On no purely intellectual system is it possible to justify religious authority, for religion is a deeper thing than this and it is not a formula which enumerates conclusions logically demonstrable. It is the life of the whole spirit bearing body which its members, share like an atmosphere or like language occasionally coming to articulate statements or creed.

The Dasa deeply agitated in his mind at these problems, has been considering the need of a religious outlook as an organism in the creative evolution of a dynamic and living Hindu Society and it is this Dasa tradition which he has created, that will remain as one of his enduring contribution. He is not a mere absurantist upholder of the old traditions but a symbol of a vivid man's living tradition. His ideas are deeply permeated by the thought and feeling of the age, and his principles are becoming so general that the people have already made them a part of their own mental furniture. He has seen the futility of an individualistic religion which would soon become a subjective sentiment, and is pleading for a strong collective sense in society which would contribute to the unity and solidarity of the Hindu Community.

May his work long live and make the age pregnant with a new meaning and an introduction into the unfolded mysteries of the universe.

O Lord ! enough, enough ! Unbearable bliss ; ineffable joy ; unalloyed Ananda; Had I known Though art Bliss infinite, I dare not have prayed for the full influx in me. Ah ! Joy, Ah, Ananda, protect me.

SRI KESHAVA DASJI

M. S. KOTISWARAN,
Secunderabad.

Faith, love and devotion are the basic foundations for human development and spiritual evolution. Faith in God is the first step which leads to love and that love is generated by devotion. Philosophy appeals to intellect and faith, love and devotion make a direct appeal to the Heart. Devotional hymns sung by devoted souls absorbed in divine love transforms the listeners. My first contact a few years ago with the blessed Divine blossoming Bhadragiri was so intense that a feeling that I uttered that Bhadragiri with his harmonium will spread Bhakti cult and devotional worship of deities in the West and would be flying like Narada with his Tambura. He is a modern Narada with the simple change in the musical instrument from Tambura to Harmonium. From the time that Swami Vivekananda attended the parliament of Religions, seeds of Vedanta were sown in the Western soils both in Europe and America and seeds have sprouted into beautiful trees with fragrant flowers and ripened fruits, sweet and delicious sustaining human life and inspiring further flights in the domain of spiritual consciousness and awareness. Bhadragiri Keshavadasji, the messenger of love and devotion has sown the seeds of devotion and Bhakti by installing the deities of Panduranga Vittal in U.K. and Washington D. C. and have opened centres of Dasa Ashrama. This spread of Bhakti cult in a society of different make up and environment where idol worship is not the way of life, is the greatest significant service that our beloved brother Bhadragiri is rendering to humanity. We feel proud of our brother and thankful to Divinity that has given us the modern Narada who is the Bhakti Sutra.

O Lord! let me born again and again as Thy servant; let me die again and again for Thy cause; let me chant again and again until You appear before me; let me call You again and again until You call me; protect me.'

—Garland of Prayers.

सादराः सप्रश्रयाः प्रणिपाताः

श्रीमद्विठ्ठलनाथपादकमले भक्तिस्तु येषां दृढा ॥
येषां कीर्तनकार्यमेव सरलं धर्मप्रचारात्मकम् ॥
भक्त्या विश्वमिदं पवित्रकरणे ये नित्यबध्दव्रताः ॥
ते श्रीकेशवदासस्वामिचरणाः नन्दन्तु सत्यप्रियाः ॥

ये भक्त्या प्रतिपादयन्ति विमलं ज्ञानं च भक्तयान्वितम्
ये प्रज्ञ्णा खलु दर्शयन्ति सततं स्वाचारपूर्णा कथाम्
येषां श्रीहरिपादपद्मयुगुले स्वानंदयुक्ता मतिः
ते श्रीकेशवदासस्वामिचरणाः राजन्ति भक्तोत्तमाः ।

ज्यांच्या कीर्तनि शुध्दता, सरलता, भवीमुके पूर्णता ॥
गोडी शाश्वत, फार सुंदरपणें प्रेमावरी व्यक्तता ॥
शामलें मंथुनि तत्व सांगति बरें श्रोत्यासी जे कीर्तनी ॥
त्या श्रीकेशवदास पादकमलीं मी वंदितों सज्जनी ॥

संतदासानुदास

अ. बा. पणशीकर.

25–5–1969.

SONGS OF SRI SADGURU KESHAVADASJI

TO GOD

I compose a song for Thee
To suck the honey becoming Bee
You are my Master, I Servant
Let this be my cry fervant
To serve thee in the greatest bliss
To see you in all in great poise
Flute am I, Thou play Master
Fill the world with joy lustre
Let me hum always Om, Om
Let me Realise Om my home
Take me to Thy abode of Peace
Sings thus humble Keshavadas.

* * * * *

APPEAR THOU O GOD

O God I want to see you once
I want to enter into silence
Vedas claim Not this Not this
Upanishads say Thou art BLISS
Epics describe you have a form
Saints have glorified Thy charm
Ere I leave this mortal coil
Before my body goes to soil
Life will lose its all meaning
If I don't see Thy form shining
I see Thy beauty in Nature
Thy light in Brahma's aperture
Insatiated with all this
I cannot wait to enter Thy bliss
Appear Thou O God of Peace
Sings thus humble Keshavadas.

* * * * *

THE UNSEEN FINGER OF VITTAL

Wherever I go, I feel
The unseen finger of Vittal
Protecting always though unseen
Bringing shadow and Sunshine

Faith, adamant faith indeed
In practice, body word and deed
Protects a man providing all
That seems impossible of all

Doubt not God's protective hand
Wherever in sea or land
Your's is but whole dedication
Through Jnan devotion and action

Chant and dance enjoy the bliss
Thus sang God's eternal Das.

* * * * *

O LIGHT, DISPEL THE DARKNESS

Light, O light, I search for Thee,
I search for Thee, I die for Thee
As a babe I saw Thee once
As a boy I searched Thee thence
I know not where went you since
I pant and Pine to see Thee hence
Dancing ripples reflect Thee
Blossoming lotus show Thee
Warbling birds sing Thy glories
Saints narrate Thy great stories
I feel Thee in my heart O light
I see because Thy shining might
I try to fathom wrong and right
When Thou art Shining in me bright
O light dispel the darkness now
The world knows not the why and how
O light bring all Thy Shining touch
The world should have the guidance such
Come in flood and flood us all
Respond light Thy Servant's call.

* * * * *

SILENCE

Silence is God's licence
Comes not all at once
Silence is God's grace
Comes when you are face to face.
Silence is the eternal peace
Comes when enjoying the bliss
Silence is God's countinance
Comes not without great penance.
Silence is God's smile indeed
Comes only through selfless deed
Silence is Almighty's bliss
Sings thus God's Eternal Das.

* * * * *

LOTUS

Smile, smile on O Lotus
Give worried souls Thy great bliss
Blossom, Blossom O Lotus
Bring worried mind Thy great peace

Feed the bees with Thy nectar
Let it chant Om in Thy shelter
Give the poet inspiration
Let him write with devotion.

O Lotus, God's beautiful feet
You are Brahma's Eternal seat
Inspire all thus O Lotus
Sings thus God's Eternal Das

* * * * *

ATMAN

Silent witness inside heart
All seekest Thou who Thou art
Yogis renounce all for Thy sake
O Atman, please don't forsake.

Light of lights illumine mind
Lead towards the spirit kind
Vedas cry and scriptures roar
O Atman, lead me to shore.

Eyes cannot see, mind returns
Intellect tries and it turns
All try but fail why O flame
O Atman, how shall I name ?

Lead us from fleeting unreal
Towards Thy Kingdom which is real
Give us light, immortal and bliss
O Atman, prays Eternal Das

* * * * *

VITTALA'S MESSENGER

M. S. ARUNACHALAM.

महायोगपीठे तटे भीमरथ्यां । वरं पुंडरीकाय दातुं मुनींद्रैः ॥
समागत्य तिष्ठंतमानंदकंदं । परबम्हलिंगं भजे पांडुरंगं ॥

It was one of those evenings in March 1966 while going round the Prakara of the South Indian Vinayakar Mandir in Sarojini-nagar I was attracted by the melodious voice of Sadguru Keshavadasji who was then giving a Harikatha in the adjacent Pravachana Mandapam. I could not stay long to hear the discourse but I must admit the seed for a lasting contact with revered Dasji had been sown.

This sincere longing to hear him more bare fruit firmly quickly when I went to hear his Katha on Kanaka Dasa at Karolbag. The hall was packed to its full and the time was between 8 and 10 p. m. When the Katha finished it was 11 p. m. Dasakeshava had enchanted the audience to merge along with him in the story of Vittala Dasa and thereby forget the surroundings time etc.

One of the highlights of Dasji's discourse is his daily prayer or invocation song which he composer for the series of lectures.

With the Pallavi of 'Panduranga Hari Panduranga, Pandari Natha Panduranga' Dasji had brought out in the song all the Hari Hara Dasas as well as Guru Nanakji showing thereby the Dasas of the Lord are all one. This invocation song was sung by one and all in such a chorus that slowly people started closing the eyes while chanting and experienced the bliss of repeating the Name Divine "VITTALA–VITTALA".

As days passed on I could know more of revered Dasji and Delhi was quite pleased to know that at the command of his Master the Panduranga of Pandarpura and Bhadragiri he had come to Delhi to arrange for the travel facilities for him to visit the foreign countries and spread the gospel of the Gita, Hindu philosophy. Nam Sankirtan and the upanishadic teachings of Dasas like Purandara, Namdev, Tukaram, Meera and others. Well, whoever came in contact with him did his best to attain his objective. Delhi did not lack that hospitality, which was showered on him making his stay comfortable and giving him non-stop chances to chant and chant the glory of Panduranga, through the Abhangas of His Dasas.

I must say one felt a small reservation when he heard about Harikathas being done in English, but no sooner he started listening to the discourses he found language is no barrier to sing His praise. After all He had chosen him to undertake this tour and He spoke through him.

Not contented with his public discourses Dasji was invited by Dasas to their own homes, to give Harikathas and thereby sanctity their places by his presence and the singing of the Lord's praise in their homes.

Well, the mission of the Vittala Dasa was gaining momentum and all those who heard including the VIPs felt truely Dasji should spread the message across the seas also.

From there on things started moving and Dasji's travel arrangements were taking place.

Well, the true seeker never gets content till he gets the taste of the absolute bliss and ultimate unision. This was witnessed in Dasji's resoluteness in leading a batch of 60 people to Bhadri inspite of bad whether, land slides etc., reported. Well, only those who had accompanied him on that thrilling visit to the hills of Nara Narayana, could in some degree express with what tempo and concentration, he led everyone to the sanctorium, chanting "Narayana Narayana".

True to the spirit of the Dasas in bringing out the Upanishadic truths and dictates in simple musical forms in their Abhangas, Dasji's capacity to compose Nam Sankirtanas in hundreds stand unparallelled.

Nam Sankirtan is the declared medical elixir in this Kaliyuga for the uplift of man and I should boldly say that it is really thrilling when Dasji brings them out during his discourses. This had been experienced by quite a few and on one occasion during his katha on 'Chaitanya' he had moved the whole audience without exception which started dancing in ecstacy for a couple of minutes continually chanting the Name Divine.

The stage had now been set after a cordial farewell function in Bombay, where Dasji gave again his favourite discourse on Purandara Das. He was seen off at Santa Cruz Airport on the Ist lap of his world tour.

I was really thrilled to find in the baggage of Dasji two pairs of Lord Panduranga and Rakhumai. Surely having directed him to go He perhaps came to accompany him also to give courage and inspiration and stayed back there itself in the homes of a couple of his bhaktas.

This command of the Lord was more visible when Dasji who had taken a visa for a month for visiting one foreign country only finally extended his tour abroad to 11 months and visited a few more countries and wherever he went he received a unique reception.

After the historic visit of Sri Vivekananda to the world conference of religions and lectures on the brotherhood of religions surely Dasji had started renovating the same ideas and this time he has gone one step further, with the Nam Sankirtan by the assemblage, the characteristic feature of all the messengers of VITTALA.

This visit had been so successful and quite a large gathering of his followers gave him both the farewell as well as an invitation for a second visit, so that Dasji barely stayed a couple of months in India before he left again on his Second Visit.

Bombay played the host before Dasji's departure on his 2nd Global tour and the South Indian Bhajana Samaj, Matunga arranged a series of lectures on Dasas and Ramayana and finally gave him a grand farewell at the samaj premises and later at the Air Port.

A $2\frac{1}{4}$ Idol of Lord Panduranga to be later installed at Washington D. C. had already left. A task never before attempted by any visiting saintly personality has been achieved and truely Lord Panduranga has chosen His true messenger.

May the noble task which he had undertaken gain more and more momentum. May the Dasashram's activities both in and out attain glorious heights.

May the Lord Vittala be his ever guiding factor and may the whole world reverberate with
"VITTALA VITTALA PANDURANGA,
PANDARINATHA PANDURANGA".

Om Shantih ! Shantih !! Shantih !!!

LIGHT

O light where art Thou O light
Hideth always from my sight
Eyes look through you, see Thou not
In the meshes of nature caught.
O light shining through Sun, Moon
Why not you shine in heart's shrine ?
Darkness runs when Thou appear
Ignorance doth disappear.
O light descend descend in me
So that I conquer enemy
O light, light the candle of heart
Then I knowest who Thou art.
O light Thou art God's great bliss
Sings thus God's Eternal Das.

VEDA

Thou art God's word O Veda
Thou art knowledge O Veda
Sages chant all Thy glory
Saints narrate only Thy story
O Veda God's revelatlon
Come Thou with realisation
Thou art God, Thou art word
Thou art sacred peace abode.
O Veda salutations to Thee
I suck honey by becoming bee
O Veda Thy knowledge thus
Sings always Gods Eternal Das

* * * * * * * * * *

Indian Holy Man Here To Teach Philosophy

S.F. Examiner—Page 3
Fri., Sept. 27, 1968

By HARRY BERGMAN

One of India's widely respected holy men, a saintly personality at the young age of 34, is sojourning in San Francisco today to teach those who wish to learn the secret of his philosophy.

"I have written 30 books on the subject and have presented countless lectures around the world," said Sant (Saint) Keshavadas.

"And yet it is a simple explanation — the essential unity of all religions on earth."

Clothed in the centuries — old raiment of his flowing white robe and sandals denoting his ministry, Sri (holy man) Sant Keshavadas paid a visit to The Examiner yesterday.

BEAUTIFUL WIFE

With him was his slender wife, a seemingly frail young woman of striking beauty, named Srimati Rama Bai. She was attired in the traditional habiliment of her native land.

"The saree is the usual Indian's women's dress," said Sri Keshavadas, in answering a question.

"The red powder which they apply in between the eye brows indicates that they are married. Widows don't carry that red mark in India. The mark also stands for light."

He went on to explain that a saint in India wears the simple dhoti, a shirt and a rosary of beads.

TRADITION

"This is the tradition, whereas a monk dons the ochre colored robe. The rosary which I have is blessed by my guru (venerable teacher)."

A man of multiple perceptions and talents, born in the South Indian state of Mysore in 1934, the young holy mystic speaks impeccable English and many other languages, including his native Indi.

In addition he has authored many dramatic productions and has acted on the stage, and projected "God-inspired" thoughts and themes before audiences. He is also a musician, artist and instrumentalist.

He has organized "temples of universal religion," in Washington, D. C., and London, and centers of education and philosophy in several other cities.

ONE GOD

"There is no effort to change anyone's religious persuasion," Sant Keshavadas said. "There is no thought of trying to convert any person, no matter what his particular religion may be.

"Immortal sisters and brothers," he tells his classes, "God is one and he is our father, mother and preceptor — we are his children. Truth is one."

Currently, Sant Keshavadas is on his second global journey. Last year, he was received in the Vatican by Pope Paul VI. His Holiness presented him with a book, titled "Papal Tradition."

LECTURES

"We discussed the question of religious unity and peace," he recalled.

Presently, the Holy Man from India is lecturing at the California Institute of Asian Studies, 3494 21st Street. In that program he is giving five courses of study

DECCAN HERALD July 23, 1968

VITTALA IDOL IN WASHINGTON

WASHINGTON, July 22. — A 2.5 feet high idol of Sree Panduranga Vittala was ceremoniously installed with all the rituals by the mystic minstrel, Sadguru Keshavadasji from Bangalore here on Sunday.

The paraphernalia of the temple for installation, was brought from India, thanks to the devotion of the Blackwell family here, said the devotees, Mrs. Lalitha Sharma and Mr. S. B. S. Sharma of New York, in a press release.

The installation and consecration ceremony had been of great moment in the history of the US, the devotees said.

Before arriving in the States this year, Mr. Keshavadas was in London giving over 250 discourses. The Lord Mayor of London was the guest of honour at one of such discourses.

In the US, Mr. Keshavadas is regarded as a spiritual dynamo igniting the spark of the thirst for the Divine in everyone he comes across.—FAO.

ept. 4-5, 1968 ★ San Francisco Progress

Section

Indian mystic scholar

Sant Keshavadas, spiritual leader and mystic-scholar from India, is in San Francisco now in the course of his world tour. He is being sponsored jointly by Cultural Integration Fellowship and California Institute of Asian Studies.

Sant Keshavadas will give three talks at Cultural Integration Fellowship, 2650 Fulton, corner of Third Ave., as follows: Friday, 8 p.m., "Love as an Approach to God:" Saturday, 3 p.m., "Art of Communion with the Supreme;" and Sunday, 3 p.m., "Stages of Spiritual Unfoldment."

At California Institute of Asian Studies, 3494 21st St., corner of Dolores, Keshavadas will offer such courses as "Hindu Mysticism," "Great Saints of India," "Great Epic Mahabharata," and the Hindi language. Those interested in other courses also offered at the institute may apply to the Registrar, CIAS, 3494 21st St., 648-1489. Last day for registration is Sept. 16.

San Francisco Chronicle 7
☆ Thurs., Sept. 19, 1968

SRI KESHAVADAS
A beautiful wife, too

A Happy Hindu Saint

By Donovan Bess

The followers of Sri Keshavadas describe him as "a charming celebrity" and "a dedicated devotee of the saints and seers, a mystic minstrel, an artist and actor, musician, Bhajanist and instrumentalist, teacher and preacher, author and organizer, handsome and happy."

He is all that, and he has a beautiful wife, too.

This serene and joyful man is going around the world talking about "the love which is born of wisdom" and hoping thereby to promote more peace.

SAINT

Keshavadas is considered to be a saint in India. But he does not link himself with those Oriental mystics who show off by handling hot coals, making a watch stop ticking, making a vase move, sleeping on nails, eating acid, toying with poisonous snakes, etc.

In an interview yesterday, he agreed this takes concentration, but, he said, "it's a bad type of concentration which never gives enlightenment."

Keshavadas said he has observed that men who get themselves conspicuously buried alive and sealed in by cement, in India, "as soon as they come up have the same anger as before."

MIRACLES

"The miracles I believe in," he said, "are those that change the heart. This kind of miracle I can perform." The hot-coal sort of stunt, he asserted, "any common beggar in India can do."

Keshavadas began his career at the age of 11, when, he reported, "I began suddenly singing the names of God." He has composed 2220 songs since then and became an authority on Indian saints. Sometimes he arranges a dramatic evening during which he enacts the role of a saint.

"I am a very good Indian singer," he said, "and I play the flute. I have a very chaste wife who just by her silence and service shows how a wife serves her husband in India."

INSIGHT

He has been in the United States since July and arrived here 10 days ago. He said his impression of young Americans he has met is that "they want something easy" in the way of religious insight.

"Spiritual realization," he said, "is not easy."

Keshavadas will be here for three months upon invitation of the California Institute of Asian Studies and the Cultural Integration Fellowship. He will teach and give lectures on the Bhagavad Gita and saints.

Trinidad, West Indies. Bangalore, Deccan Herald.

Page 6 SOUTHERN EXPRESS Thursday, January 9, 1969

Shri Maharaj

Scholar aims to unite the world

SHRI SADGURU SANT KESHAVADASJI MAHARAJ has one aim: Uniting the world with the theme, "universal love."

According to him: "If we all believe in the fatherhood of God and the brotherhood of Man and more co-operation, then we will be on the way to solving the problems that plague the world."

On his second trip to the country, he was speaking at the home of the president of the United Hindu Organisation, Mr. Bisram Gopie, at Cross Crossing, San Fernando on Tuesday.

The brilliant Indian scholar is on his second global tour and arrived in Trinidad with his wife on Sunday.

He was invited by the body to be their guest and to conduct a lecture series throughout the country.

Shri Maharaj is no ordinary person. He is an actor and a qualified barrister-at-law, but never practised the profession.

DEVOTEE

A dedicated devotee of the saints and seers, an artist, musician bhajanist and instrumentalist, teacher and preacher, author of 47 books he is at present writing another book dealing with the saints of India.

Like a true follower of the Gita and a product of Indian culture he has silent but steady ambitions, and wishes to radiate devotion as an essence of happy living and through this medium of expression promote the formation of Dasashramas in India and throughout the world.

In December last, two such centres were opened by him in Chicago and in Washington DC.

An accomplished composer, he has composed over 2,500 original keertans and also conducted extensive researches on the lives of saints and seers, and essence of Indian culture.

On the tour started eight months ago, he is spreading the idea of universal love and said that the world should embrace Hinduism because it is not just a religion but a way of life.

He sees some religions as "misleading" the people, and was careful to note that he has never preached sectarianism.

In Trinidad with his wife, they will leave in March to arrive in India in June.

DECCAN HERALD May 20, 19..

Indian seer is envoy of love

From D. V. TAHMANKAR

LONDON, May 19.—A remarkable Mysorean Shri Keshavdasji Swamiji is God's man and preaches the gospel of Bhakti or Devotion. He came here with the statutory allowance of £3 but found no difficulty in touring round Britain and even to visit North African countries and Italy.

In Rome he had the honour of being received by the Pope. Faith moves mountains, they say. The Swami's adventure proves it.

In London he received hospitality from the generous Ajibai Banarse in whose Saibaba Centre he lectured on Bhagawad Gita. The Hindu Centre held a series of discourses on Hindu philosophy and the Ramakrishna Vedant Society arranged a discussion with Christian theologians:

Shri Keshavdasji is an accomplished singer and actor. He staged a play on the life of Saint Tukaram and sang the Abhangas with such sincerity and complete abandon that the sophisticated audience was moved to tears.

The Swamiji installed recently Vithal-Rukumayi Statues in Belsize Park, London. The site was donated by a devotee, Mr. V. S. Banarse.

The installation ceremony was performed with the chanting of Vedic hymns and offerings of ghee and rice into the sacrificial fire. The Swami led the assembly in Bhajan.

Keshavdasji has planned a tour of the States and leaves London in a few weeks time.

DECCAN HERALD May 25, 1969

MYSOREANS IN U.K.

This leads me on to say that among all the States of India, Mysore is becoming the avant-garde of Indian culture abroad. Two years ago Professor U. S. Krishna Rao and his talented wife, Chandrabhaga Devi, came here and charmed audiences with their dances. They also went all over the country giving demonstrations and holding classes.

On the spiritual plane Shri Keshavdas, founder of the Dasashram of Bangalore, is doing wonderful service to our country. He has just returned from an extensive tour of the United States where he founded Vithal Mandirs in Washington, Los Angeles and other cities; he held seminars in scores of places and gave discourses. Now he has returned to London where he has founded a Vithal Mandir at 2, Roslyn Hill, Hampstead, and is giving lectures practically every day all over the city. Next month he is holding a universal religions conference. It is really remarkable that Keshavdas whose knowledge of the English language was not very extensive when I first met him two years ago is now conducting religious and philosophical discourses with church dignitaries in fluent English. The most endearing quality of this servant of Vithal is his humility and sincerity. He is the least dogmatic preacher I have ever met.

This is the leaflet of various programmes arranged by Sri V. S. Benarse of London Dasashram Centre.

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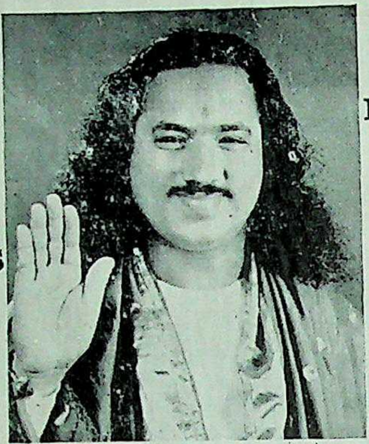

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HENDON TOWN HALL
wed·Apr 2nd, 9th, 16th, 7 to 9 P.M.: SCIENCE CONTRIBUTES DIVINITY, IMPORTANCE OF DEVOTION, LIFE DIVINE. Fri 11th-18th 7 to 9 P.M.: ESSENCE OF GITA, SUPER-CONSCIOUSNESS

CHISWICK TOWN HALL
TUES APR 1st 7 TO 8-30 LOVE DIVINE & LOVE SUPREME; tues JUN 10 7 to 8-30 P.M. GOOD & BAD DESIRES

SUTTON COUNCIL HALL
TUES APR 8th ETHICS & MORALITY, 15th CHARACTERISTICKS OF SAINT; SAT APR 12th 7 to 9 P.M. SECRETS OF UNIVERSE; WED Apr 23rd MIND & ITS SECRETS

WALTHAM FOREST COUNCIL RECREATION HALL
TUES APR 22nd 7 To 9 P.M: SELF REALIZATION: TUES 29th 7 To 9 P.M: 4 STATES OF CONSCIOUSNESS.

EAST HAM TOWN HALL
WED APR 30th 7 To 9 P.M: PROBLEMS OF LIFE. THUR 15th MAY TEACHINGS OF LORD JESUS.

SAINT MICHAELS HALL
FRI MAY 2ND 6-30 To 8-30 | TUES MAY 20TH 6-30 To 9 P.M. FRI MAY 23 6 To 7-30 TUES MAY 27th 6 To 7-30 GYAN YOGA

CENTRE HOUSE 10A arrlie cdns. CAMPDON HILL RD. KENSINGTON W.8
SAT MAY. 17th 2 To 5 P.M. DOCTRINE OF INCARNATION. SAT 24th 2 TO 5 P.M. DESIRE AND BIRTH

RICHMOND TOWN HALL YORK HOUSE TWICKENHAM
tUES May 27 7 To 9 P.M. CONTENTMENT BLISS ABSOLUTE. THUR MAY 29th 7 To 8-30 P.M. YOGA & LIFE PRACTICAL. TUES JUNE 3RD TRUTH, AUSPICIOUSNESS & BEAUTY

KINGSTON OLD TOWN HALL m'kt PLACE
SAT. 14th JUNE 4 To 6 P.M. FAITH & GRACE THEORY

KENSINGTON TOWN Hall may 1st 7 To 9 P.M. UNION BY LOVE SUPREME.

UNIVERSAL TEMPLE 25 HOOP LANE N.W.11.
various DISCOURSES

hindu centre GRAFTON TERRACE N W 5
various discourses

WANDSWORTH TOWN HALL
Thurs Apr 7-30 To 9 P.M. 3rd THE STATE OF RENUNCIATION, 10th DISCRIMINATION & DISPASSION, 17th DIVINE DISCIPLINE, 24th WILL SUPREME & INDIVIDUAL. may 1st, 8th 7-30 To 9 UNION BY LOVE SUPREME, DWAITA THEORY DUALISM.

EALING TOWN HALL
sat apr 5th 2 To 5 P.M. UNIVERSAL RELIGION, 19th 7 To 8-30 P.M. NINE FOLD DEVOTION. sat 3rd 2 To 5 P.M. VISION OF GOD, 10th 7 To 8-30 P.M. VEDANTA BY STORIES

HILLINGDON CIVIC HALL
HAYS CIVIC HALL.
FRI APR 25th 7 To 9 P.M:- MEDITATION.

CHELSEA TOWN HALL
SAT 26th APR 2 To 5 P.M.:- SOUL AND ABSOLUTE PRINCIPLE.

ENFIELD TOWN HALL
TUES MAY 6th 7-30 To 9 P.M. STAGES OF MYSTICLE EXPERIENCES. TUES MAY 13th 7-30 To 9 P.M. RELATIONS OF COSMIC SELF.

HAMMERSMITH TOWN HALL
WED MAY 7 To 9 P.M. 7th QUALIFIED MONISM, 14th TEACHINGS OF LORD BUDDHA, 21st COSMIC PLAY. FRI MAY 7 To 9 P.M. 9 SAINTS OF EAST AND WEST, 16 TRIPLE MODES OF NATURE, 23 THE NAME DIVINE.

LEWISHAM TOWN HALL
THUR 22nd May 7-30 To 9 P.M. PRAYERS & THEIR EFFICACY. FRI May 30th 7 To 9 P.M. MYSTICISM IN WORLD RELIGION. WED JUNE 4th 7-30 To 9 P.M. DREAMS & THEIR SIGNIFICANCE. JUNE 5th 4-30 RELATIVITY & REALITY

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THE LORD TRAVELLED WITH US

H. A. SWAMI, M.A.
Delhi.

Ordinary mortals rely on themselves. When success crowns their efforts they take credit for their foresight, intelligence, ability and perseverance. But when things take an unhappy turn and failure stares them at their face they sing a different tune. It is Mukhari not Ananda Bhairavi. 'The cruel God has no eyes, neither ears nor heart." He is the villain of the piece.

Not so men of God. They put their entire faith in God; They are only instruments in His hands. 'Thy will be done' is their guiding principle. So, all task they undertake are crowned with success. They do not take credit for their success. 'It is His will', they say. And the word, 'defeat' does not find a place in their dictionary.

* * *

The decision to undertake the pilgrimage to Badrinath in July 1966 could not have been taken by Shri Keshavadasji under more unfavourable circumstances. Yet, the decision was made by him. Under whose protection and how the pilgrimage turned out is a fine essay on the ways of men of God as we shall see presently.

* * *

Shri Keshava Dasji came to Delhi unnoticed. It would not have been difficult for him to get from the high ups in Bangalore, letters of introduction to the V. I. P.s in Delhi. There were quite a few of them from the Mysore State in high places here. Dependence on them may or may not pay. But, dependence on God surely will. Hence the choise as made by Guruji.

Difficulties are the touchstone by which men's faith in God is tested. Shri Keshava Dasji had quite a few. Like any other poor pilgrim on arrival at Delhi, he repaired to the Dharmasala attached to the Lakshmi Narain Temple, more popularly known as Birla Mandir. The rules of the Dharmasala permit a stay of three days only. At the end of the period one has to quit, even if one is prepared to pay Rs. 10 per day.

On the second day of his arrival, Shri Guruji had an attack of high fever, where could he in that condition go after the next day? Shri Guruji took the step that has always been characteristic of him. Then and there he composed eight verses in praise of Lakshmi Narain, the presiding deity of the temple. Therein he sang that He had brought him to Delhi all the way from Bangalore and it was for Him to look out where and howlong he stayed in Delhi.

Inspite of his high fever Keshavadasji continued to sing his Kirtans in the Gita Hall in the evening. It is his routine, more important than health or food. At the end of the discourse, a committee member of the Dharmasala approached him. He came to know ot Guruji's condition. He requested Guruji to continue to remain in the Dharmasala until such time as he regained his normal health. The strict rule regarding overstayal had been waived, for the first time in the annals of the Dharmasala.

From a few handful of listeners, the audience for the Kirtan began to increase daily. Among them one day was Shri Venkatasubramaniam of the Satchitananda Thirupugazh Sabha. He requested Guruji to come to his residence and give discourses for the benefit of the people residing in his locality.

That was the starting point for the success story of Shri Keshava Dasji's Delhi visit. And what a success it was !

* * *

The upanishads say, thoughts occur. The intellect makes the decision. Expression comes out. Action follows. To this day nobody, either in the East or West has been able adequately to explain how or why a particular thought occurs at a particular time.

To this category must remain Sri Keshava Dasji's pronouncement to the Karol Bagh audience one night, 'I have decided to go to Badrinath. Is anybody willing to follow ?'

Pilgrimages, too, require planning. And resources. At least a couple of hundred Rs. per person. But, 40 names poured in, in Delhi in two days. And 20 from Bangalore.

The date was set. Two buses were booked. Advance money paid.

The party was to start on the day after the morrow. The morning news papers of the capital carried banner headlines of heavy rains, land slides, tragic death and the blockade of the pilgrim road from Risikesh to Badrinath.

'Does the plan still hold good ?' was the anxious query of the audience in that evening's Sankirtan. 'Why not ?' was the simple reply of Sri Guruji. 'I have already written and posted to Lord Badrinath my prayer in ten verses.'

'So, what ? The landslides would be rectified and the roads set right in a couple of days ? Such miracles do not happen in 1960s.' That was the unsaid thought of many of us in the audience.

'To men of faith, miracles do happen. Even in 1960s. Come with me you shall see' was the spoken answer.

* * *

The party had reached Rishikesh from Delhi. They had boarded the buses bound for Badrinath. Dame Rumour was very active indeed. 'You fools ! To go to Badrinath now ? you can't even reach Dev prayag the first halt. A landslide has caused a breach a furlong wide. Where do you propose to stay ? In the wild deserted mountain side, with all those men and women, some of them quite old,the beasts of prey prawling around ?'

There was yet time to get down from the buses and retrace the steps to Delhi. But, Guruji would have none of it. 'If you are so fickle minded, you should not have started with me. Either you believe in God or not. You can't have it fifty-fifty. Perhaps you had more faith in me than in Him! Even that will help. One man's absolute faith in Him can work wonders.'

* * *

Sure enough after travelling thirty miles, the buses came to a halt. The landslide was there for all of us to gape at. The good news however, was that the engineering staff working day and night against heavy odds like rainfall, storms and high gales, had filled the breach just then. Was the UNSEEN HAND at work?

Getting down from our buses, with palpitating hearts, hugging closely to the mountain cliff on one side, we crossed the filled in breach on foot. On the other side was a sheer drop of 5000 feet below. The very thought of it becomes a nightmare to me even now.

* * *

Three blissful days in Badrinath. Is it easy to explain a person who has not tasted icecream how delicious it is? so it was our stay at Badrinath in the company of Shri Keshava Dasji. Nay, the local people were heard to say that the temple premises of Lord Badrinath had an added air of blissfulness when Sri Guruji sang kirtans there.

* * *

The roll call was on. All had taken their seats in the buses for the return journey to Delhi. Shri Nagendran was running from bus to bus. His face had a worried look.

What was the matter? One person of the party was missing. He called the names of all of us once, twice, thrice. Still the number came to 60 and not 61 as per the list.

'Give me the list. I shall locate the missing person' said Guruji. And sure he did. In a trice.

His face went up; Heavenward. Tears trickled from his eyes. In a choked voice he said, 'The missing person is none but Lord Badrinath! To have travelled with us unseen to protect us, oh, what unbounded kindness!'

* * *

Like the truely religious disciple of the Guruji he is, Shri Nagendran had written on the top of the list Lord Badrinath-ki-jai. The names of us lesser mortals followed. The entries all total came to 61.

Surely was not He the Pilgrim of Pilgrims, the Pilgrim whom the pilgrims all over the world and through Ages have sought for and yet to find in person!

DIARY ON KESHAVADASJI

SISTER GITA
Washington D. C.

"Sarva deva namaskaro Keshavam prategacchate"

Attempting to describe something great, one meets not only the immesurable difficulty inherent in the objective, but faces the initial problem of beginning. Failing to find any proper point, an entrance must nevertheless be made and so, like a droplet taking a plunge in the mighty ocean, I submit my journal from that humble position, wishing to submerge myself completely, that the nature of the Ocean might be known. Thus, I bow before the herculean task of rendering justice to even a small portion which I herein endeavor to present ; and I offer these notes with the threefold symbolic respect that Sri Ganesha showed in His circumambulation of Iswara and Parvati.

Only in this manner do I attempt to record the significance of some events in the recent global yagna of India's foremost Dasa of God, Sri Sant Sadguru Keshavadas and ; still my writing can serve as only an outline of a story yet to be told. This report, therefore, serves as only part of an overall attempt in this Souvenir issue to illustrate his 1968-69 tour, and the facts are limited for it is the underlying theme that is the diver's reward.

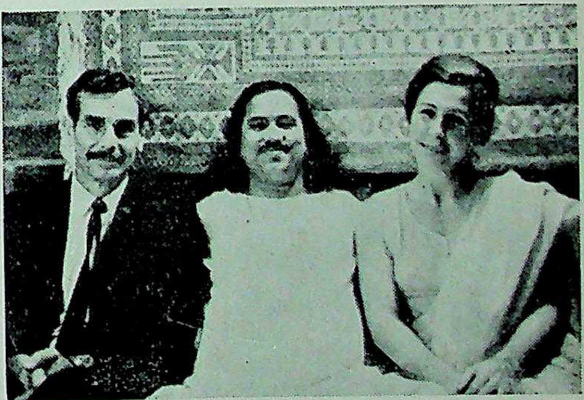
July 21, 1968, may stand as a historic date because of a unique action which can now be seen as a heraldic one. The event, of course, is woven around Sri Keshavadas and each story in this book, like sprouting seeds, can only be likened to interlaced pearls on a Thread, each is distinctly important and separate but each has either succeeded from or proceeded another link so that none really stands alone and all receive their opalescence from the Thread, Which is the Eternal Principle (also called Vittala). Look in this manner and you will see a wondrous garland which has been woven by many individual souls around the Master to Whom they responded. See as it were gems of invaluable hue, each with a special and inimitable function ; each offering themselves and their merits as a service of divine love ; each strewing seed pearls in the open hearts of men ; each resorting at last to the depth of the Ocean from Which they came.

Thus, the inauguration of the Keshavashram International Centre on July 21st in Washington D. C., capital of one of the leading countries in the world, was for the propagation of the ideals and principles for which Sri Keshavadas stands. In the tenets of the Keshavashram is the first known endeavor

Sri Keshavadasji and Rama Mataji with their American Devotee Sri Giri Mc Donnel at the San Francisco Ashram.

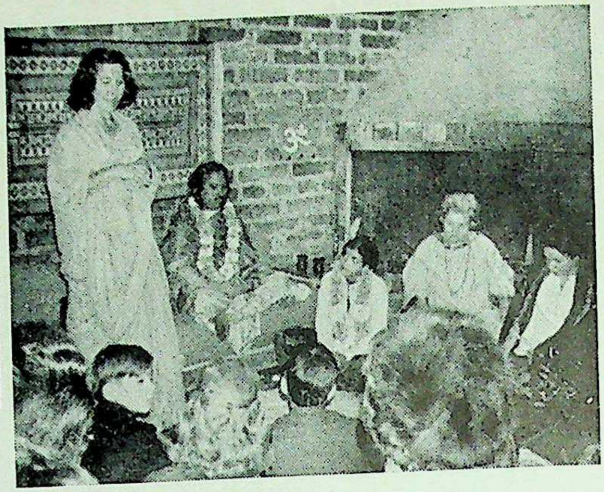
Scenes from the Devotional Drama 'Sant Tukaram' enacted at the San Francisco Ashram. Sri. Keshavadasji in the role of Sant Tukaram.

Sri Keshavadasji with the other artistes and associates.



Sister Bharathi and her husband Sri Warren posed with the Sadguru.

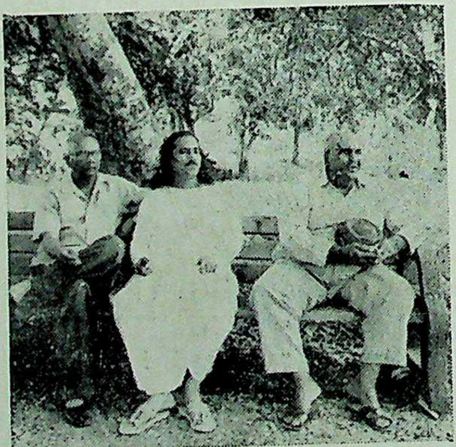
Sadguru Keshavadasji with the Tibetan Religions leader Lama Govindji. Also seen are Dr. Haridas Chaudhari Smt. Chaudhari and Rama Mata.



Sister Bharati Congratulating Sadguru Keshavadasji.

A Hindu lady receiving the blessings of Sri Dasji.

Gathering at the Bhakthi Yoga Cauva West Indies.

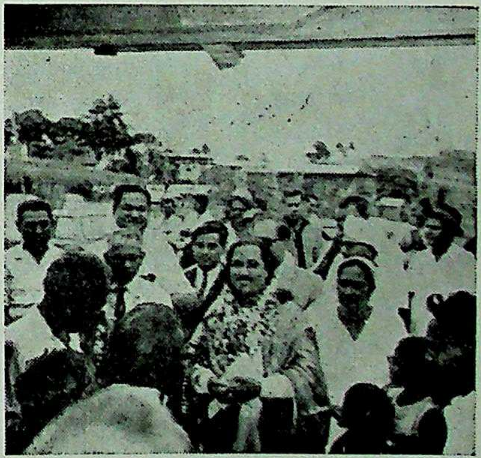


Sri Bhaini Maharaj and Sri Bisram Gopiji with Dasji at the premises of the Dasashram Trinidad.

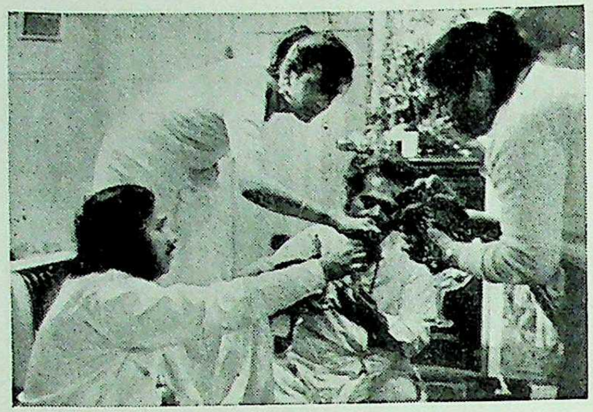
Sri Dasji with Sri Shivashankar and Badase Maharaj.

Sri Sadguru writing Letter to Indian devotees from Dasashram, Trinidad.

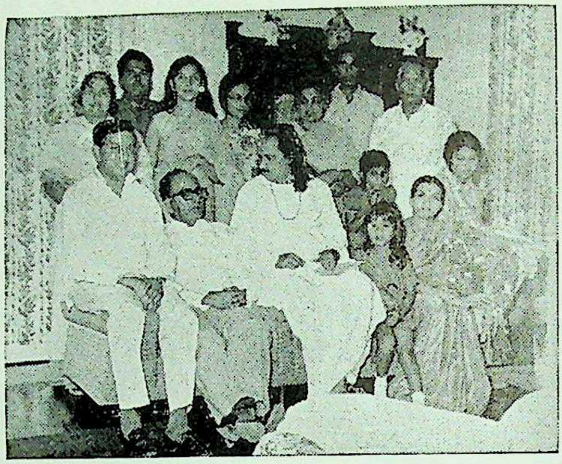
Sri Keshavadasji laying the foundation of Sri Panduranga Mandir at Yambella, Trinidad.



Trinidad : The devotees welcoming Sri Keshavadasji for the Kirtan.



Sri Keshavadasji is seen decorating the idol of Lord Vittala at the Dasashrama Centre, Rosslyn Hill, London N. W. 3.



Sri Keshavadasji with Sri Bisram Gopiji of Trinidad and other devotees.

Sri Keshavadasji and Rama Mata with the devotees of Trinidad.

Rama Mata with a Trinidad devotee.

in the western hemisphere to unify all religions into one universal religion, for the fundamental Truth of the ageless wisdom of India is not only in all theistic religions, but from it sprang the great world faiths. It is possible, therefore, that the esoteric philosophy of India with its practical scientific techniques of yoga could replace adharma with Dharma, mammonism with Mysticism and sectarianism with Unity.

This center is not exclusive in its ideals and philosophy for there presently exist many great organizations with universal appeal, but they are also instructive and heraldic for a comprehensive plan toward universal religion which is to take place. Thus, the historicity of the Keshavashram will be told not only by its high and unifying ideals but by its Temple of Universal Religion, the first of its kind in the United States. Symbol of the Eternal Principle in all faiths, a stone image of Vittala (from Vishnu, the Preserving Aspect of the Hindu Trinity) was specially prepared and brought from India for installation in Washington. This event incorporated many hitherto unknown features and still it is but a prelude for a universal forum en facto to be known as the Temple of Light.

Such a Temple and such ideals are possible only because of the guiding Light of One Who can perform the incredible task of imparting messages of universal doctrine and appeal through example and knowledge. For such an undertaking there has come an Avatar and the founding of the Keshavashram portrays the beginning of a chapter here in the West.

His message brings the ancient wisdom of the immortal Indian saints and sages in its purity of direct apprehension and realization. He has the capability to unify the world with His message of supreme love for God and His exemplary life of selfless service to all humanity; by His many talents and capabilities to meet the demands from various clans of men; by His cry for brotherhood and peace, teaching men to realize the nature of their soul, that, realizing one's own Self, one might see Unity in the midst of diversity.

His greatness lies in the ability to change the hearts of men so that they might unite under the banner of God. The themes which were taught may bear different names–Love Divine, Selfless Service, Knowledge of Wisdom–but they are only different aspects of one Ray Which has pierced in varying degrees the veils of the minds of men. Miracles have been wrought; the suffering have been consoled, the weak have been given strength, the forlorn have been sheltered, the Scriptures have been interpreted in their true light, the folly of men has been seen and the Kingdom of God has been glimpsed by many.

Through such individual revolutions nations might be changed. Indeed the very atmosphere where he has walked has been surcharged and men everywhere are inspired to bring about the age of Peace. The advent of such a Krita Yuga is not just a vague pronouncement from the past, but a very real possibility which has its portals in the hearts and minds of men of all creeds and nationalities. We should arise and awake for the Hour is here !

Many have heard the Call; many have danced to the echo of the Flute ; many have seen the Light and many have heard the

Truth; many have tasted the Ambrosia in sravanna, many have been perfumed by the Fragrance and many have been touched by the alchemic, fathomless Prem of the Eternal Child, Krishna; many have felt the Grace and Love of Christ; many have been struck by the dazzling and terrible Awe of Shiva; many have realized the Compassion spoken of by the Budha; many have recognised the inscrutable Law of God; many have been entranced by the bhajans of Kirtankars of storied past, each in His own tongue; many have heard the Music of the Unstruck Chord and, having heard just the utterance of His Name, became mad and renounced all worldly pursuits that others might know Him.

O Lord! strike, strike, strike the strings of my heart! Lift me as Your lute; I have emptied myself; lift me up; up to Thy lip; fill Thy fragrant breath in me; press the lip to the mouth of the flute; Pray Krishna, play; protect me.

—Garland of Prayers

|| ॐ श्री केशवायनमः ||

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Let our beloved Sadguru bring Peace to all;

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ಪರಮಾತ್ಮನ ಜ್ಯೋತಿ ಮತ್ತು ಅವನ ಲೀಲಾ ವಿಗ್ರಹ

ಶ್ರೀ ಬಿ. ಬಿ. ಕೊಣ್ಣೂರ್-ಲಂಡನ್

ಅಂದು ಗುರು ದ್ವಾದಶಿಯಾಗಿತ್ತು. ಹೊರಗೆಲ್ಲವೂ ದಪ್ಪವಾದ ಮಂಜಿನ ಮುಸುಕು ಕವಿದಿತ್ತು. ಲಂಡನಿನ ಜಿಲ್‌ಸಾಯಿಜ ಪಾರ್ಕಿನಲ್ಲಿರುವ ನನ್ನ ಗೆಳೆಯರನ್ನು ಕಾಣಬೇಕೆಂದು ದಾರೀ ನಡೆಯುತ್ತಿದ್ದೆ. ಅಷ್ಟರಲ್ಲಿ ಅಡಿ ದೂರದಿಂದ ಲಹರಿ ಲಹರಿಯಾಗಿ ಬರುವ ಮಧುರವಾದ ಸ್ವರವೊಂದು ನನ್ನ ಶ್ರವಣಪಟಲಕ್ಕೆ ತಟ್ಟದಂತಾಯಿತು. ಆಕರ್ಷಿತನಾಗಿ ನನ್ನ ಗೆಳೆಯರನ್ನು ಮರೆತು ಸ್ವರವು ಬರುವ ದಿಶೆಗೆ ನಡೆದೆ. ಆ ದನಿಯು ಕೇವಲ ಮಧುರ ವಾಗಿರದೆ ಮಂಗಲಮಯವೂ ಆಗಿತ್ತು; ಗಜಾಕಾರ ವಾಗಿತ್ತು. ಅದು ಒಂದು ಭವ್ಯವಾದ ಮಂದಿರದಿಂದ ಬರುತ್ತಿತ್ತು. ಒಳಗೆ ಪ್ರವೇಶಮಾಡಿದೆ. ಶ್ರೀ ಸರಸ್ವತಿ ದೇವಿಯು ಪೀತವಾದ ವಸ್ತ್ರವನ್ನುಟ್ಟು ಭಾಲ ಪ್ರದೇಶದಲ್ಲಿ ಗಂಧಕಸ್ತೂರಿ ತಿಲಕವನ್ನಿಟ್ಟು ಕೈಗಳಲ್ಲಿ ಪುಸ್ತಕ ವೀಣೆ ಗಳನ್ನು ಹಿಡಿದು ಸ್ಫಟಿಕಮಣಿಗಳ ಹಾರದಿಂದ ಅಲಂಕೃತ ಳಾಗಿ ಶ್ರೀ ಸದ್ಗುರು ಕೇಶವದಾಸರ ಅಧರದ ಕಾಂತಿ ಯನ್ನು ಹೆಚ್ಚಳಿಸುತ್ತ ಅವರ ಮುಖಕಮಲದಿಂದ ಅತಿ ಪ್ರೀತಿಯಿಂದ ಹಂಸಪಕ್ಷಿಗೆ ಕೂಡ ಸ್ಪೃಹಣೀಯವಾದ ಗತಿಗಮಕದಿಂದ ಬರುವದನ್ನು ಕಂಡೆ. ಸುಮನಸರು ಮತ್ತು ಕಮನೀಯವಾದ ಕಾಂತಿಯುಳ್ಳ ದೇವಕನ್ಯೆಯರು ಮಾಲಕಂಸ, ಮೋಹನ, ಭೈರವಿ ಮುಂತಾದ ವಿವಿಧ ರಾಗಗಳಿಂದ ಹಾಡುತ್ತ, ಕುಣಿಯುತ್ತ ತಮ್ಮ ಕೃಷ್ಣಸಾರ ಕಣ್ಣುಗಳಿಂದ ಅಭಿನಯ ಮಾಡುತ್ತ ಸಾತ್ವಿಕ ಭಾವ ಗಳನ್ನು ಸ್ಫುಟಿಸುತ್ತಿದ್ದರು. ಎಂತಹ ಭಾಗ್ಯವು ನನ್ನನ್ನು ಇಲ್ಲಿಗೆ ಕರೆತಂದಿತೆಂದು ವಿಚಾರಿಸುತ್ತ ಮಂದಿರವು ತುಂಬಿ ದ್ದರಿಂದ ಸಭಾಗೃಹದ ಹಿಂಭಾಗದಲ್ಲಿ ರತ್ನಗಂಬಳಿಯ ಮೇಲೆ ಕುಳಿತೆ; ಶೃಂಗಾರ ವೀರ ಕಾರುಣ್ಯ, ಶಾಂತ ಇಲ್ಲವೆ ಭಕ್ತಿರಸಗಳಿಂದ ಪರಿಪ್ಲುತವಾದ ಕೀರ್ತನ ಕೇಸರಿಯರ ಪ್ರವಚನ ಮಧುವನ್ನು ಕಣ್ಣು ಮುಚ್ಚಿ ಸವಿಯುತ್ತಿದ್ದ ನನಗೆ ಎರಡು ತಾಸುಗಳು ಎರಡು ನಿಮಿಷಗಳಾದವು. ಕೀರ್ತನವು ಮುಗಿಯಿತೆಂದು ಕಣ್ಣು ತೆರೆದೆ. ಹೊರಗೆ ನೋಡಿದೆ. ಮೊದಲಿದ್ದ ಮಂಜಿನ ಧೂಳಿಯು ಈಗ ಇಲ್ಲದಾಗಿತ್ತು. ಎಲ್ಲಿಯೋ ಹೋಗಿತ್ತು. ಮುಂದೆ ನೋಡಿದೆ ಎರಡು ಘಂಟೆಗಳವರೆಗೆ ಕೀರ್ತನಾಮೃತ ವನ್ನು ಕುಡಿದ ವಿಟ್ಠಲ ರಖುಮಾಯಿ ವಿಗ್ರಹಗಳು ಪ್ರಸ ನ್ನರಾಗಿ ಕಂಡರು. ರುಚಿಕರವಾದ ಮಂದಹಾಸದಿಂದ 'ಓಡಿ ಬಾ ಇತ್ತ' ಎಂದು ಸನ್ನೆಮಾಡಿದಂತಾಯಿತು. ಕೂತ ಆಸನದ ಮೇಲಿಂದ ಎದ್ದೆ. ಗುರು ದೇವರು ಸುವರ್ಣದ ಎಳೆಗಳಿಂದ ಎಸೆವ ನೀಲೀ ಬಣ್ಣದ ಶಾಲನ್ನು ಸರಿಪಡಿ ಸುತ್ತ ಒಳಬಾಗಿಲಿಂದ ಮೇಲೆ ಇದ್ದ ತಮ್ಮ ದಿವಾಣಖಾನೆ ಯತ್ತ ನಡೆದಿದ್ದರು. ಅವರನ್ನು ನಾಲ್ಕು ಜನ ಹಿಂಬಾಲಿ ಸಿದ್ದರು. ನಾನು ಹೊರಬಾಗಿಲಿಂದ ಅತ್ತ ಹೋದೆ. ಯಾರೋ ಒಬ್ಬರು "ಸ್ವಾಮಿಜೀ ಈ ಹೊತ್ತಿನ ಕೀರ್ತ ನವು ಮಂತ್ರಮಯವಾಗಿತ್ತು. ಮನ ಹಿಡಿಯುವಂತಹ ದಾಗಿತ್ತು; ಮನೋರಮವಾಗಿತ್ತು. ಅದರ ರುಚಿಯನ್ನು ಅನುಭವಿಸಬೇಕೇ ಹೊರತು ಬಣ್ಣಿಸಲಳವಲ್ಲ" ಎಂದು ಮರಾಠೀ ಭಾಷೆಯಲ್ಲಿ ಪ್ರಶಂಸೆ ಮಾಡುತ್ತಿದ್ದರು. ಸಾಧು ವರ್ಯರು "ಪಾಂಡುರಂಗಾ ಪಾಂಡುರಂಗಾ" ಎಂದು ಸುರಿ ತಮ್ಮ ಮುಖವನ್ನು ಅವರ ಎಡಬಾಜುವಿನಲ್ಲಿ ನಿಂತಿದ್ದ ಒಬ್ಬ ತರುಣನ ಕಡೆಗೆ ತಿರುವಿ ಏನಯ್ಯಾ ಈಹೊತ್ತು ನೀನು ಕೀರ್ತನ ಕೇಳಲಿಕ್ಕೆ ಬಂದಿ. ನನಗೆ ಸಂತೋಷ. ಪ್ರವಚನವು ಸೇರಿತೇ ನಿನಗೆ, ಹಾಗಿದ್ದರೆ ಈ ದಿನದ ಉಪನ್ಯಾಸದ ಬಗ್ಗೆ ಒಂದೆರಡು ಪುಟಗಳನ್ನು ಬರಿಯುವಿಯಾ ? ಅದು ಸಾಧ್ಯವಾಗದಿದ್ದರೆ ನನ್ನ ಬಗ್ಗೆ ಬರಿ"ಹೀಗೆ ಸ್ನಿಗ್ಧವಾದ ಶಬ್ದಗಳಿಂದ ಕೇಳಿಕೊಂಡರು

ಆತ್ಮತುಷ್ಟರಾದ ದಾಸರತ್ನರು ಹೀಗೇಕೆ ವಿನಂತಿ ಇಲ್ಲವೆ ಸೂಚನೆ ಮಾಡಿದರೆಂದು ನಾವು ತಿಳಿದುಕೊಳ್ಳುವುದು ಅವಶ್ಯಕವಾಗಿದೆ. ಪರಮಾತ್ಮನೆಂಬ ಮಂದಿರದ ಮಾಳಿಗೆಯನ್ನು ತಲಪಲಿಕ್ಕೆ ಎಂಟು ಪಾವಟಿಗೆಗಳನ್ನು ಹತ್ತಬೇಕಾಗುತ್ತದೆ. ಕೀರ್ತನ ಶ್ರವಣ ಮಾಡಲಿಕ್ಕೆ ಬಂದ ಜನರು ಸೋಪಾನ ಮಾರ್ಗದ ಮೊದಲನೇಯ ಪಾವಟಿಗೆಯ ಮೇಲೆ ನಿಂತಂತೆಯೇ ಸರಿ. ಶ್ರೀ ಗುರುದೇವರ ಬಗ್ಗೆ ಬರಿಯುವದೆಂದರೆ ಚಿದಾನಂದನ ಕಡೆಗೆ ತೆಗೆದುಕೊಂಡುಹೋಗುವ ಮುಂದಿನ ಪಾವಟಿಗೆಗಳನ್ನು ಹತ್ತುವ ಪ್ರಯತ್ನ. ಬರೆಯಬೇಕಾದರೆ ಅವರು ಮಾಡಿದ ಉಪನ್ಯಾಸದ ಬಗ್ಗೆ ಚಿಂತನೆ ಮಾಡಬೇಕಾಗುತ್ತದೆ. ಅವರು ಹೇಳಿದ್ದನ್ನೆಲ್ಲ ನೆನಪಿನಲ್ಲಿ ತರಬೇಕಾಗುತ್ತದೆ; ನಿದಿಧ್ಯಾಸನ ಮಾಡಬೇಕಾಗುತ್ತದೆ. ಶ್ರೀ ಕೇಶವದಾಸರ ವಿಷಯ, ಈಶ್ವರ ಇಲ್ಲವೆ ಪರಮಾತ್ಮ ತತ್ವ ಮತ್ತು ಅವನ ದರ್ಶನವಾಗಲಿಕ್ಕೆ ಬೇಕಾಗುವ ವಿವಿಧ ಸಾಧನೆಗಳು (ಯೋಗಗಳು), ಅವರ ಕೀರ್ತನ ಹರಿಯ ಗುಣಗಾನ ಮತ್ತು ಅವನ ಪರಮಪಾವನ ಚರಿತ್ರ. ಅವರು ಮಾತನಾಡುವದು, ಪ್ರವಚನ ಮಾಡುವದು, ಹಾಡುವದು, ಬಾರಿಸುವದು ನೃತ್ಯ ಮಾಡುವದು, ರಂಗಶಾಲೆಯಲ್ಲಿ ಅಭಿನಯ ಮಾಡುವದು,–ಇವೆಲ್ಲವೂ ಪರಮಾತ್ಮನ ಬಗ್ಗೆ, ಅಂದರೆ ದೇಹ ಮನಬುದ್ಧಿ ಚಿತ್ತಸಹಿತ ಅವರ ಎಲ್ಲ ಚಟುವಟಿಕೆಗಳು ಈಶ್ವರಸ್ವರೂಪಗಳು. ವಸ್ತು ಸ್ಥಿತಿಯು ಹೀಗಿದ್ದಲ್ಲಿ ಈ ದಾಸಶ್ರೇಷ್ಠರ ಬಗ್ಗೆ ಲೆಕ್ಕಣಿಸುವದೆಂದರೆ ದೇವರ ಪೂಜೆ ಇಲ್ಲವೆ ಧ್ಯಾನ ಮಾಡಿದಂತೆಯೇ ಸರಿ. ಇದೊಂದು ತರಹದ ಸಗುಣೋಪಾಸನವೇ ಎಂದು ತಿಳಿದುಕೊಳ್ಳಬೇಕು. ಶ್ರದ್ಧೆಯಿಂದ ಹೀಗೆ ಪ್ರಯತ್ನ ಮಾಡಿದರೆ ಮನವು ಎಲ್ಲ ಲೌಕಿಕ ವಿಷಯಗಳಿಂದ ಪರಾವೃತ್ತವಾಗುತ್ತದೆ. ಭಗವಾನ್ ಶ್ರೀ ಹರಿಯು ಭಕ್ತರ ಅಂತಃಕರಣದಲ್ಲಿಯ ಕಾಮಕ್ರೋಧಾದಿಗಳ ಜಾಳಿಗೆಗಳನ್ನು ಕಡಿದು ಬಿಡುತ್ತಾನೆ. ಮನವು ಅಮಲವಾಗುತ್ತ ಹೋಗುತ್ತದೆ. ಅಂತಃಕರಣವು ಮೆಲ್ಲಮೆಲ್ಲಗೆ ಅಚ್ಚವಾಗುತ್ತ ಪರಮೇಶ್ವರನಲ್ಲಿ ಶುದ್ಧ ಭಕ್ತಿಯು ಸ್ಥಿರವಾಗುತ್ತದೆ. ಮನವು ಪ್ರಸನ್ನವಾಗಿ ಭಕ್ತನು ಕಡೆಗೆ ಸರ್ವಸಂಗವಿಮುಕ್ತನಾಗಿ ಪರಮಾನಂದವನ್ನು ಇಲ್ಲವೆ ಭಗವತ್ಸಾಕ್ಷಾತ್ಕಾರವನ್ನು ಪಡೆಯುತ್ತಾನೆ. ಈ ಜೀವನದ ಸಾಫಲ್ಯತೆಯನ್ನು ಹೊಂದುತ್ತಾನೆ.

ಈ ಸದ್ಗುರುಗಳ ಸೇವೆಯನ್ನು ನಿರ್ಮಲಭಾವದಿಂದ ಮಾಡಿದ ಲಂಡನಿನ ಕೆಲವು ಭಕ್ತರು ಈಗಾಗಲೇ ಸುಖ ಸಂಪಾದನೆ ಮಾಡಿದ್ದಾರೆ. ಗುರುದೇವರ ಕೃಪಾಕಟಾಕ್ಷದಿಂದ ಮನೆ ಇಲ್ಲದವರಿಗೆ ಮನೆಗಳಾಗಿವೆ. ಬಡತನ ಹಿಂಗಿ ಸ್ವಲ್ಪ ಕಾಲದಲ್ಲಿಯೇ ಅವರಿಗೆ ಒಡೆತನ ಬಂದಿದೆ. ಸದ್ಗುರುಗಳ ಸೇವೆ ಇಹದಲ್ಲಿಯೂ ಸುಖ. ಪರದಲ್ಲಿಯೂ ಸುಖ.

ಕೀರ್ತನವೆಂಬ ಭಕ್ತಿಗಂಗೆಯಲ್ಲಿ ಮಿಾಯಲಿಕ್ಕೆ ಬಂದ ಜನರ ಪ್ರಗತಿಯಾಗಬೇಕು. ಅವರಿಗೆ ಹಿತವಾಗಬೇಕು. ಅಜ್ಞಾನ ತಿಮಿರವನ್ನು ಕಡಿದು ಸ್ವಧರ್ಮ ಸೂರ್ಯನನ್ನು ನೋಡಬೇಕು. ಅವರಿಗೂ ಕೂಡ ಆನಂದವಾಗಬೇಕು ಈ ಸದಿಚ್ಛೆಗಳಿಂದ ಶ್ರೀ ಭದ್ರಗಿರಿಯವರು ಮೇಲ್ಕಾಣಿಸಿದಂತೆ ಸೂಚನೆ ಮಾಡುತ್ತಾರೆಯೇ ಹೊರತು ಚಿಕ್ಕಮಕ್ಕಳಂತೆ ನಿರ್ಮಲರಾದ, ಮುನಿಗಳಂತೆ ವಿರಕ್ತರಾದ, ಪ್ರಸ್ಥಾನತ್ರಯಗಳ ತಿರುಳನ್ನು ಬಲ್ಲ, ಸಂತ ಮತ್ತು ಸತ್ಸಂಪ್ರದಾಯ ನಿಷ್ಣಾತರಾದ, ಪಾಂಡುರಂಗನೇ ಇವರ ಉಸಿರಾದ, ಪರಮಾತ್ಮೈಕ ಸ್ವಭಾವದವರಾದ ಈ ಕರುಣಾಪಾರಾವಾರರ ಉದ್ದೇಶವು ಮತ್ತೇನಿರಬಹುದು ? ಈ ಪ್ರಶ್ನೆಗೆ ಉತ್ತರ–ಪರೋಪಕಾರ, ಲೋಕಕಲ್ಯಾಣ. ಬುದ್ಧಿ ಕಲಿಸುವ ಇಲ್ಲವೆ ಸನ್ಮಾರ್ಗ ದರ್ಶನ ಮಾಡುವ ಇವರ ಪದ್ಧತಿಯು ವಿಲಕ್ಷಣವಾಗಿದೆ; ಅಚ್ಚರಿಯುಳ್ಳದ್ದಾಗಿದೆ. ಇದು ಅವರ ವೈಶಿಷ್ಟ್ಯ. ನಾರಾಯಣನು ತನ್ನ ತಾದಾತ್ಮ್ಯವನ್ನು ಇಲ್ಲವೆ ಸ್ವಸ್ವರೂಪವನ್ನು ಬಿಟ್ಟು ತನ್ನ ಮಾಯಾಶಕ್ತಿಯಿಂದ ಮಾನುಷ ವೇಷವನ್ನು ಧರಿಸಿ ಅವತರಿಸಿದ ಕಾರಣವೇನು ? ಕರ್ನಾಟಕದ ಬಸವೇಶ್ವರರು, ಮಹಾರಾಷ್ಟ್ರದ ಜ್ಞಾನೇಶ್ವರರು ಭಾರತದ ಸಂತಮಹಾತ್ಮರು ಮತ್ತು ಪ್ರಖ್ಯಾತರಾದ ಮೂರು ಆಚಾರ್ಯರು ಮಾಡಿದ ಕಾರ್ಯವೇನು ? ಕೈವಲ್ಯಕ್ಕಿಂತ ಲೋಕಕಲ್ಯಾಣವೇ ಶ್ರೇಷ್ಠವೆಂದು ನಿರ್ಧರಿಸಿ ತಮ್ಮ ತಮ್ಮ ಕಾರ್ಯವನ್ನು ಕೈಕೊಳ್ಳಲಿಲ್ಲವೆ ? ಧರ್ಮ ಸಂಸ್ಥಾಪನೆ ಮಾಡಲಿಲ್ಲವೆ ? ಜನರಿಗೆ ಉಪದೇಶಿಸಿ ವೇದೋದ್ಧಾರವನ್ನು ಮಾಡಲಿಲ್ಲವೆ ? ಆದ್ಯ ಶಂಕರಾಚಾರ್ಯರು ಭಾರತದ ನಾಲ್ಕೂ ದಿಶೆಗಳಲ್ಲಿ ಒಂದೊಂದು ಮಠವನ್ನು ಸ್ಥಾಪಿಸಿದ್ದರೆ ಈ ಸಂತರು ಭೂಮಂಡಲವನ್ನೇ ಸುತ್ತಿ ಅಲ್ಲಿ ಇಲ್ಲಿ ಲಂಡನಿನಲ್ಲಿ ಅಮೇರಿಕೆಯಲ್ಲಿ, ಟ್ರನಿಡಾಡ್,

ಟೊಬ್ಯಾಗೂಗಳಲ್ಲಿ ದಾಸಾಶ್ರಮವನ್ನು ಸ್ಥಾಪಿಸಿ, ಮಂದಿರಗಳನ್ನು ನಿಲ್ಲಿಸಿ ಈಗಿನ ಕಾಲಕ್ಕೆ ಉಚಿತವಾದ ಮತ್ತು ಫಲವನ್ನು ಕೊಡುವ ಸಾಧನೆಯ–ಭಕ್ತಿಯೋಗದ ಪ್ರಚಾರವನ್ನು ವಿವಿಧ ರೀತಿಗಳಿಂದ ಜನರ ಮನ ಹಿಡಿಯುವಂತೆ ಬುದ್ಧಿಗೆ ನಿಲುಕುವಂತೆ ಹೃದಯಕ್ಕೆ ತಟ್ಟುವಂತೆ ಮಾಡುತ್ತಲಿದ್ದಾರೆ. ಈ ಕಾರ್ಯವು ಇನ್ನೂ ಒಳ್ಳೇ ಕಸುವಿನಿಂದ ಮತ್ತು ತ್ವರೆಯಿಂದ ನಡೆಯುವದು. ಇದರಲ್ಲಿ ಎಳ್ಳಷ್ಟೂ ಸಂಶಯವಿಲ್ಲ. ಏಕೆಂದರೆ ಶ್ರೀ ಕೇಶವದಾಸರು ದಾಸರ ನಾಲ್ಕು ಹಾಡುಗಳನ್ನು ಹಾಡಿ ಹೋಗುವ ಸಾಮಾನ್ಯವಾದ ಹರಿದಾಸರಲ್ಲ. ಜ್ಞಾನಜ್ಯೋತಿಯಾಗಿದ್ದಾರೆ. ಅಜ್ಞಾನವೆಂಬ ಕತ್ತಲೆಯನ್ನು ಕತ್ತರಿಸುವ ಶ್ರೀ ಕೃಷ್ಣರಾಗಿದ್ದಾರೆ. ಭವಪಾಶವನ್ನು ಹರಿದು ಹರಿಸುವ ಹಿರಿಯ ಹರಿದಾಸರಾಗಿದ್ದಾರೆ. ದಾಸ ಈಶನಲ್ಲಿ ಭೇದವಿಲ್ಲ, ಈಶನೇ ದಾಸನಲ್ಲಿ ನಿಂತು ಈ ಕಾರ್ಯವನ್ನು ಮಾಡುತ್ತಲಿದ್ದಾನೆ. ಮಧುರವಾದ ನಾದದಿಂದ, ಸಂಗೀತಗಾಯನದಿಂದ ಭಕ್ತರ ಚಿತ್ತವನ್ನು ರಮಿಸಲು ಈ ಲೀಲೆ ಮಾಡುತ್ತಿದ್ದಾನೆ. ಅವನು ಭಕ್ತವತ್ಸಲ. ಶ್ರೀಕೃಷ್ಣನಿಗೆ ಜಯ ಜಯಕಾರವಿರಲಿ. ಶ್ರೀ ಕೇಶವದಾಸರಿಗೆ ಜಯ ಜಯಕಾರವಿರಲಿ. ಇತಿ ಶ್ರೀ ಕೃಷ್ಣಾರ್ಪಣಮಸ್ತು.

ರಾಗ—ಸಾರಂಗ ತ್ರಿತಾಳ

ಸದ್ಗುರು ಸುಧೀಂದ್ರ ತೀರ್ಥ ಗುರುವರಾ ।
ಸದ್ಗುರು ಸುಧೀಂದ್ರ ತೀರ್ಥ ॥ ಪ ॥

ವ್ಯಾಸರಘುಪತೇ ಪೂಜಿತ ಕರಯುಗ ।
ಈಶದಾಸ ಮಧ್ವ ತತ್ತ್ವ ಸೇವಿತ ॥
ಭಾಸುರ ತೇಜಾನ್ವಿತ ಶುಭ ಸುಂದರ ।
ಹಾಸವದನ ಜಗದೋದ್ಧಾರಕ ಗುರು ॥ ೧ ॥

ಸುಕೃತೀಂದ್ರ ಕರಕಮಲ ಸಂಜಾತ ।
ಸುಕೃತ ಕೋಟಿ ಲಭ್ಯ ಪೀಠಯುತ ॥
ಸುಕೃತಿ ನಿರತ ಶಿಷ್ಯಕೋಟಿನುತ ।
ಚಕ್ರಧಾರಿ ಹರಿ ಚರಣ ಸಂಸೇವಿತ ॥ ೨ ॥

ದಾಸಾಗ್ರೇಸರ ಮರುತ ಸುತನುತ ।
ಶೇಷಾಚಲಪತಿ ನಿತ್ಯಪೂಜಿತ ॥
ಭೂಸುರ ಗೌಡಸಾರಸ್ವತ ಮಠಗುರು ।
ದಾಸಕೇಶವನುತ ಅತಿಮಹಿಮಾನ್ವಿತ ॥ ೩ ॥

'ಅಣ್ಣ'ನ

ದ್ವಿತೀಯ ಪಾಶ್ಚಾತ್ಯ ಪ್ರವಾಸ

ಬಿ. ಕೆ. ನಾಗೇಂದ್ರದಾಸ್, ಬೆಂಗಳೂರು.

ಪ್ರಥಮ ಪಾಶ್ಚಾತ್ಯ ಪ್ರವಾಸದಿಂದ ಬಂದ ಸ್ವಲ್ಪ ಅವಧಿಯೊಳಗೆ ಮತ್ತೆ ಬರಬೇಕೆಂದು ಅಲ್ಲಿಂದ ಅನೇಕ ಧಾರ್ಮಿಕ ಸಂಘ ಸಂಸ್ಥೆಗಳ ಕರೆಬಂತು. ಪೂಜ್ಯ ರಮಾ ಮಾತಾರವರನ್ನೂ ಕರೆತರಬೇಕೆಂದು ಲಂಡನ್ ಭಕ್ತರ ಒತ್ತಾಯವಾಯಿತು. ಈರ್ವರೂ ಹೊರಡಲು ಬೇಕಾದ ಟಿಕೆಟ್‌ನ ವ್ಯವಸ್ಥೆಯನ್ನು ವಾಷಿಂಗ್ಟನ್ ಡಿ. ಸಿ. ಮತ್ತು ಲಂಡನ್ ಭಕ್ತರು ಮಾಡಿದರು. ಅಣ್ಣನ "ಪ್ರೇಮಾಮೃತ" ಕೀರ್ತನ ಪಾನ ತಮಗೆ ಇನ್ನು ಕೆಲ ತಿಂಗಳು ಇಲ್ಲವೆಂಬ ದುಃಖ ಭಾರತದ ಭಕ್ತರಿಗೆ; ಕೆಲ ತಿಂಗಳು ತಮಗೆ ಆ ಭಾಗ್ಯ ಉಂಟೆಂಬ ಹಿಗ್ಗು ಪಾಶ್ಚಾತ್ಯರಿಗೆ ಏಕ ಕಾಲಕ್ಕೆ ಒದಗಿತು. ಎಲ್ಲವೂ ಭಗವದಿಚ್ಛೆಯಲ್ಲವೆ ?

ಭಗವದಿಚ್ಛೆಯೆಂದು ಎಲ್ಲ ಆಗುಹೋಗುಗಳನ್ನು ಪೂಜ್ಯ ಅಣ್ಣ ಸ್ವೀಕರಿಸುವರು. 1968 ರ ಏಪ್ರಿಲ್‌ನಲ್ಲಿ ಶ್ರೀರಾಮೋತ್ಸವದ ಕೀರ್ತನೆಗಳಲ್ಲಿ ಕನ್ನಡನಾಡಿನಾದ್ಯಂತ ಭಾಗವಹಿಸಿ, ತಾ|| 17 ರಂದು ಅದೇ ತಿಂಗಳು ಬೆಂಗಳೂರಿನಿಂದ ಸಹಸ್ರ ಸಂಖ್ಯೆಯಲ್ಲಿ ಭಕ್ತ ಗಡಣ ಹಿಂದೂಸ್ತಾನ್ ವಿಮಾನ ನಿಲ್ದಾಣದಲ್ಲಿ ಆನಂದಬಾಷ್ಪದಿಂದೊಡಗೂಡು "ಜ್ಯೋತಿ ಬೆಳಗಲಿ" ಎಂಬ ಕೀರ್ತನೆ, ಜೈ ಜೈಕಾರಗಳಿಂದ ಬೀಳ್ಕೊಡುತ್ತಿರುವಂತೆ ತಮ್ಮ ಧರ್ಮಪತ್ನಿ ರಮಾ ಮಾತಾರೊಂದಿಗೆ ಎಲ್ಲರಿಗೂ ವಂದಿಸಿ ವಿಮಾನವೇರಿದರು. ಮರು ದಿನ ಮುಂಬೈಯಲ್ಲಿ ಸೌತ್ ಇಂಡಿಯನ್ ಭಜನ ಸಮಾಜದ ಬಂಧುಗಳು ಪ್ರೇಮದ ಬೀಳ್ಕೊಡುಗೆಯನ್ನು ಏರ್ಪಡಿಸಿ ಅಭಿನಂದನಾ ಪತ್ರ ಸಮರ್ಪಿಸಿದರು. ತಾ|| 19 ರಂದು ಭಾರತದಿಂದ ಲಂಡನ್‌ಗೆ ದಂಪತಿಗಳು ಪಯಣ ಬೆಳೆಸಿದರು.

ಲಂಡನ್ ಕಾರ್ಯಕ್ರಮ

ಲಂಡನ್ ರೋಸ್‌ಲಿನ್‌ಹಿಲ್‌ನಲ್ಲಿರುವ ದಾಸಾಶ್ರಮ ಕೇಂದ್ರದ ವ್ಯವಸ್ಥಾಪಕ ಶ್ರೀ ವಿ. ಎಸ್. ಬೆನಾರ್ಸೆಯವರು ಏ. ತಾ|| 20 ರಿಂದ ಜೂನ್ ತಾ|| 22 ರವರೆಗೆ ಲಂಡನ್‌ನ ಪಾಂಡುರಂಗವಿಠಲ ಮಂದಿರ, ರೋಸ್‌ಲಿನ್ ಹಿಲ್, ಸಾಯಿಬಾಬಾ ಕೇಂದ್ರ, ಸದ್ಗುರು ನಿವಾಸ, ಹಿಂದೂ ಕೇಂದ್ರ, ಈಸ್ಟ್ ಮತ್ತು ಗೋಲ್ಡರ್ಸ್‌ಗ್ರೀನ್, ಸ್ವಾಮಿ ನಾರಾಯಣ ಮಂಡಳ. ಶ್ರೀ ಜಿ. ಗುಲ್ವಾನೆ, ಕಪಾಡಿಯ, ಕ್ಯಾಮಿಂಗ್ಟನ್, ಈ ಕಡೆಗಳಲ್ಲಿ, ಸಾಂಸ್ಕೃತಿಕ ಸಂಘಗಳಲ್ಲಿ "ಶ್ರೀರಾಮಚರಿತ್ರೆ, ಭಕ್ತಪುಂಡಲೀಕ, ತುಲಸೀದಾಸರು, ಜಯದೇವ, ಭಾನುದಾಸ, ಜನಾರ್ಧನ ಪಂತ; ನಾಮದೇವ, ದಾಮಾಜಿ, ಏಕನಾಥ, ಕಬೀರ್, ಕಮಾಲ್, ನಾರಾಯಣಸ್ವಾಮಿ, ಮೀರಾಬಾಯಿ, ಸಮರ್ಥ ರಾಮದಾಸ್, ಗೋರಾಕುಂಬಾರ್, ರಾಕಾ ಕುಂಬಾರ್, ಜಗಮಿತ್ರನಾಗಾ, ನರಸೀಮೇಹ್ತಾ, ಕಾನ್ಹೋಪಾತ್ರ, ರೋಹಿದಾಸ್, ದಾಮಾಜಿಪಂತ, ಪುರಂದರದಾಸ್," ಮೊದಲಾದ ಭಾರತೀಯ ಸಂತರ ಬಗ್ಗೆ ಮತ್ತು ಹಿಂದೂ ಧರ್ಮದ ವಿವಿಧ ಅಂಗಗಳ ಬಗ್ಗೆ ಅಣ್ಣನ ಪ್ರವಚನಗಳನ್ನು ಏರ್ಪಡಿಸಿದ್ದರು. 60 ದಿನದ ಅವಧಿಯಲ್ಲಿ 250 ಕ್ಕೂ ಮಿಕ್ಕಿ ಕಾರ್ಯಕ್ರಮಗಳು ನಡೆದುವು. ಜೂನ್ ತಾ|| 14 ಕ್ಕೆ ಸಂತನರಸೀಮೆಹ್ತಾ, ನಾಟಕವನ್ನು ಪೂಜ್ಯ ಅಣ್ಣ ಭಕ್ತರೊಡನೆ ಕ್ರಿಪಲ್ಗೇಟ್ ಥಿಯೇಟರ್‌ನಲ್ಲಿ ಅದ್ವಿತೀಯ ಮಟ್ಟದಲ್ಲಿ ಪ್ರದರ್ಶಿಸಿದರು. ಅಲ್ಲಿನ ಮೇಯರ್ ಶ್ರೀ ಎ. ವೂಲ್ಫೀಯವರು ಮುಖ್ಯ ಅತಿಥಿಗಳಾಗಿ ಆಗಮಿಸಿ "ಹಿಂದೂ ಧರ್ಮವನ್ನು ಇಲ್ಲಿಯತನಕ ತಂದು ನಮಗೆ ಅದರ ಪರಿಚಯ ಮಾಡಿಕೊಟ್ಟುದಕ್ಕಾಗಿ ಕೃತಜ್ಞತೆಗಳು" ಎಂದು ನುಡಿದರು. ಜೂನ್ 23 ರಂದು ದಂಪತಿಗಳು ಅಮೇರಿಕೆಗೆ ಪಯಣಿಸಿದರು.

ಅಮೇರಿಕೆಯಲ್ಲಿ

ನ್ಯೂಯಾರ್ಕ್‌ನಗರದ ಶ್ರೀ ಎಸ್. ಬಿ. ಎಸ್. ಶರ್ಮರವರೂ ಇತರ ಭಕ್ತರೂ ಕೆನಡಿ ಅಂತರರಾಷ್ಟ್ರೀಯ ವಿಮಾನ ನಿಲ್ದಾಣದಲ್ಲಿ ಸ್ವಾಗತಿಸಿದರು. ಒಂದು ವಾರ

ಸುಂದರ ಪ್ರವಚನ ಮಾಲೆ ಅಲ್ಲಿ ನೆರವೇರಿತು. ಲಂಡನ್‌ನ ಶ್ರೀರಾಮಮೂರ್ತಿ ಸ್ವಾಮೀಜಿ, ಬಿ. ಬಿ. ಕೊನ್ನೂರು ಮೊದಲಾದವರು ತಮ್ಮ ದಿವ್ಯ ಅನುಭವಗಳನ್ನು ದಾಸಾಶ್ರಮಕ್ಕೆ ಬರೆದು ಕಳುಹಿದರು.

ವಾಷಿಂಗ್‌ಟನ್
ಕೇಶವಾಶ್ರಮ ಅಂತರ್ರಾಷ್ಟ್ರೀಯ ಕೇಂದ್ರ ಉದ್ಘಾಟನೆ ಮತ್ತು ವಿಠಲ ಪ್ರತಿಷ್ಠೆ

ಜುಲೈ ತಾ|| 21 ರಂದು ನೇಲ್ಲಂಡ ಆಶ್ರಮವು ಸ್ಥಾಪಿಸಲ್ಪಟ್ಟಿತು. ಮೈಸೂರಿನಲ್ಲಿ ತಯಾರಿಸಿದ ಶ್ರೀ ವಿಠಲ ವಿಗ್ರಹವು ಪ್ರತಿಷ್ಠಾಪಿಸಲ್ಪಟ್ಟಿತು. ಸಹೋದರಿ ಗೀತಾ ಈ ಆಶ್ರಮದ ವ್ಯವಸ್ಥೆ ಗೈದರು. ಆಶ್ರಮದ ಉದ್ಘಾಟನೆಯನ್ನು ಡಾ|| ಕ್ರಿಯಾನಂದರೂ ಸಮಾರಂಭದ ಅಧ್ಯಕ್ಷತೆಯನ್ನು ನ್ಯೂಯಾರ್ಕ್ ಇಂಟೆಗ್ರಲ್ ಯೋಗ ಆಶ್ರಮದ ಶ್ರೀ ಸಚ್ಚಿದಾನಂದ ಸ್ವಾಮಿಗಳೂ ನಿರ್ವಹಿಸಿದರು. ಭಗವತ್ಪ್ರಸಾದರೂಪೀ ಭೋಜನ ಎಲ್ಲರೂ ಸ್ವೀಕರಿಸಿದರು. ಅಣ್ಣ ಈ ಪ್ರಾರ್ಥನೆಯನ್ನು ಎಲ್ಲರಿಂದ ಹಾಡಿಸಿದರು.

God, O Lord Om supreme
Bestow Thy eternal Prem
Make our Heart Thy abode
Show Thyself to us O God
Let Thy love abide in all
Let all respond to Thy call
Let Thy smile protect us all
Let us chant Thy name Vittal
Give us that which you think best
So that Soul may find its rest
Let Thy Grace be poured on us
Let Service be our goal and bliss

ಅಂದು ರಚಿಸಲ್ಪಟ್ಟ ಕನ್ನಡ ಕೀರ್ತನೆಗಳೆಂದರೆ, ಬಲ್ಲೆ ನೀನೆ ಎಲ್ಲ! ಇಲ್ಲೆನ್ನದಿರು ಹರಿಯೆ, ಅಚಿಂತ್ಯ ಅಗಾಧ ಅಪಾರ ಮಹಿಮನೆ, ಮತ್ತು ಎಂದಿಗಾಹುದು ನಿನ್ನ ದರುಶನವು ದೇವಾ, ಭಾರತ ದೇಶದ ಹಿಂದೂ ಪತ್ರಿಕೆ ಮತ್ತು ಡೆಕ್ಕನ್‌ಹೆರಾಲ್ಡ್ ಹಾಗೂ ಇತರ ಪತ್ರಿಕೆಗಳು ಕೇಶವಾಶ್ರಮ ಸ್ಥಾಪನೆಯ ವಾರ್ತೆಯನ್ನು ವಿವರವಾಗಿ ಪ್ರಕಟಿಸಿದುವು. ಮರು ದಿನದಿಂದ ಆಗಸ್ಟ್ ತಾ|| 20 ರ ತನಕ ಅಲ್ಲಿ ಜ್ಞಾನಯೋಗ, ಕರ್ಮಯೋಗ, ರಾಜಯೋಗ, ಭಕ್ತಿಯೋಗ, ಮಂತ್ರಯೋಗ, ಧ್ಯಾನ,ಗೀತೆ, ಬೈಬಲ್ ಮತ್ತು ಕೊರಾನ್ ಗ್ರಂಥಸಾರ, ಬುದ್ಧ ಮತ್ತು ಮಹಾವೀರರ ಬೋಧೆಗಳು, ಪುನರ್ಜನ್ಮ, ಧರ್ಮಾಧರ್ಮ, ಶರಣಾಗತಿ, ಟ್ಯಾಗೂರ್ ಮತ್ತು ಮಹಾತ್ಮಾ ಗಾಂಧಿ, ಕಲ್ಪಗಳು ಮತ್ತು ಯುಗಗಳ ಅವಧಿ, ಲೋಕಗಳ ವಿಸ್ತೀರ್ಣ, ರಾಜಗುಹ್ಯ, ಜಪಯೋಗ, ಕೀರ್ತನಯೋಗ, ಪ್ರಾರ್ಥನೆಯ ಶಕ್ತಿ, ಮತ್ತು ಯುಗಕ್ಕೆ ಸೂಕ್ತಯೋಗ, ಪ್ರವಚನವೇರ್ಪಟ್ಟಿದ್ದುವು. ಮುಂದೆ ಸದ್ಗುರುಗಳು ಚಿಕಾಗೋದ ಕ್ರಿಯಾಯೋಗ ಮಂದಿರಕ್ಕೆ ತೆರಳಿ "ಪ್ರವಚನ ಸಪ್ತಾಹ" ನಡೆಸಿದರು.

ಸ್ಯಾನ್ ಫ್ರಾನ್ಸಿಸ್ಕೋ
ಕಲ್ಚರಲ್ ಇಂಟೆಗ್ರೇಷನ್ ಫೆಲೋಷಿಪ್ ಸಂಸ್ಥೆಯ ಕಾರ್ಯಕ್ರಮ

ಆಗಸ್ಟ್ ತಾ|| 5 ರಂದು ಇಲ್ಲಿಗೆ ಆಗಮಿಸಿದ ಅಣ್ಣ "ನಾರದ ಭಕ್ತಿಸೂತ್ರ," "ಭಕ್ತಿಮಾರ್ಗ," "ರಾಮಾನುಜರಿಂದ ರಾಮದಾಸರವರೆಗೆ ಭಾರತೀಯ ಸಂತರು," "ಮಹಾಭಾರತ," "ಹಿಂದಿಭಾಷೆ," ಮತ್ತು ಭಗವದ್ಗೀತೆ" ಇವುಗಳನ್ನು ಇಲ್ಲಿನ ವಿಶ್ವವಿದ್ಯಾನಿಲಯದ ವಿದ್ಯಾರ್ಥಿಗಳಿಗೆ ಬೋಧಿಸಿದರು. ನವೆಂಬರ್ ತಾ|| 22 ರಂದು "ಸಂತತುಕಾರಾಮ್" ನಾಟಕವು ಇಂಗ್ಲಿಷ್‌ನಲ್ಲಿ ಅದ್ಭುತ ಯಶಸ್ಸಿನಿಂದ ನಡೆಯಿತು. ಆ ನಾಟಕದ ಭಾವಚಿತ್ರಗಳು, ಸಂಪೂರ್ಣ ಧ್ವನಿ ಮುದ್ರಣ ಇವನ್ನು ಅಣ್ಣ ದಾಸಾಶ್ರಮಕ್ಕೆ ಕಳುಹಿದರು. 'ದಯೆ, ಪ್ರೇಮ, ವಾತ್ಸಲ್ಯ; ಮಾಧುರ್ಯಗಳಿಂದ ಅಣ್ಣ ಈ ಎಲ್ಲ ಕಾರ್ಯಗಳನ್ನೂ ನಡೆಸಿದರು. ಈ ನಾಟಕವು ಡಿ. ತಾ|| 13 ರಂದು ಮರಳಿ ಪ್ರದರ್ಶಿಸಲಾಯಿತು. ತಾ|| 12 ರಂದು ಡಾ|| ಹರಿದಾಸ ಚೌಧರಿಯವರ ಗೃಹದಲ್ಲಿ ಶ್ರೀ ವಿಠಲ ಪ್ರತಿಷ್ಠೆ ನಡೆಯಿತು. ತಾ|| 25 ರಂದು ಅಭಿಜಿನ್ಮುಹೂರ್ತದಲ್ಲಿ ಕ್ಯಾಲಿಫೋರ್ನಿಯಾದಲ್ಲಿ "ಆನಂದ ಪಾಂಡುರಂಗ ದಾಸಾಶ್ರಮ"ವು ಅಣ್ಣನಿಂದ ಪ್ರಾರಂಭಿಸಲ್ಪಟ್ಟಿತು. "Garland of Yoga" ಈ ಅವಧಿಯಲ್ಲಿ ಅಣ್ಣನಿಂದ ರಚಿಸಲ್ಪಟ್ಟು "ಮಂತ್ರಯೋಗ," "ಧ್ಯಾನಯೋಗ" ಗ್ರಂಥಗಳು

ಮುದ್ರಿಸಲ್ಪಟ್ಟವು. ಸಜ್ಜನರು ನಮ್ಮಿಂದ ಬೀಳ್ಕೊಳ್ಳುವಾಗ ನಮಗೆ ಉಂಟಾಗುವ ದುಃಖವನ್ನು ಪೂಜ್ಯ ಅಣ್ಣ ಮತ್ತು ರಮಾಮಾತಾರವರು ಡಿ. ತಾ|| 3 ರಂದು ನ್ಯೂಯಾರ್ಕ್‌ಗೆ ತೆರಳುವಾಗ ಸ್ಯಾನ್‌ಫ್ರಾನ್ಸಿಸ್‌ಕೋ ಭಕ್ತರು ಅನುಭವಿಸಿದರು. ಡಿ. ತಾ|| 25 ರಂದು ಬರ್ಲಿಂಗೇಮ್ ಮತ್ತು ತಾ|| 29 ರಂದು ಕ್ಯಾಲಿಫೋರ್ನಿಯಾ ಈ ಠಾವುಗಳಲ್ಲಿ ಕ್ರಮವಾಗಿ "ಆನಂದಪಾಂಡುರಂಗ ದಾಸಾಶ್ರಮ" ಮತ್ತು "ದಾಸಾಶ್ರಮ ಧ್ಯಾನ ಕೇಂದ್ರ"ಗಳನ್ನು ಉದ್ಘಾಟಿಸಿದರು.

ಟ್ರಿನಿಡಾಡ್ (ವೆಸ್ಟ್ ಇಂಡೀಸ್) ಕಾರ್ಯಕ್ರಮ

ಜನವರಿ ತಾ|| 5 ರಂದು ಇಲ್ಲಿಗೆ ಶ್ರೀ ದಾಸದಂಪತಿಗಳು ಆಗಮಿಸುವಾಗ ಪಿಯರ್‌ಕೋ ಅಂತರ್ರಾಷ್ಟ್ರೀಯ ವಿಮಾನ ನಿಲ್ದಾಣದಲ್ಲಿ ಸಹಸ್ರಾರು ಮಂದಿ ಭಗವದ್ಭಕ್ತರು ಸ್ವಾಗತಿಸಿದರು. "ಯುನೈಟೆಡ್ ಹಿಂದೂ ಆರ್ಗನೈಸೇರ್ಶ ಆಫ್ ಟ್ರಿನಿಡಾಡ್ ಎಂಡ್‌ಟೊಬ್ಯಾಗೊ," ಗಾಂಧೀ ಆಶ್ರಮ, ಸನಾತನ ಧರ್ಮಸಭೆ ಈ ಠಾವುಗಳಲ್ಲಿ ಭಕ್ತಿಯಜ್ಞ ವಿಜೃಂಭಣೆಯಿಂದ ನಡೆಯಿತು. ತಾ|| 22 ರಂದು ಇಲ್ಲಿನ ಪ್ರಿನ್ಸಸ್‌ಟೌನ್‌ನಲ್ಲಿ "ದಾಸಾಶ್ರಮ ಕೀರ್ತನ ಮತ್ತು ಆಧ್ಯಾತ್ಮಿಕ ಕೇಂದ್ರ"ದ ಉದ್ಘಾಟನೆ ನೆರವೇರಿತು. ಅಂದೇ ಸಂಜೆ ಮರಬೆಲ್ಲಾ ಎಂಬೆಡೆ "ದಾಸಾಶ್ರಮ ಪಾಂಡುರಂಗ ಮಂದಿರ"ದ ಕಟ್ಟಡದ ಶಂಕುಸ್ಥಾಪನೆ ನೆರವೇರಿತು.

ವಾಷಿಂಗ್ಟನ್‌ನಲ್ಲಿ ದ್ವಿತೀಯ ಕಾರ್ಯಕ್ರಮ

ಮಾರ್ಚ್. ತಾ|| 5 ರಿಂದ ಅಮೇರಿಕನ್ ವಿಶ್ವವಿದ್ಯಾನಿಲಯದ "ಕೇ ಅಧ್ಯಾತ್ಮ ಕೇಂದ್ರ," "ಲಿಟಲ್‌ಫಾಲ್ಸ್ ಲೈಬ್ರರಿ," ಮತ್ತು "ವಾಷಿಂಗ್ಟರ್ಶ ಕೆಥೆಡ್ರಲ್" ಇಲ್ಲಿ ಪ್ರವಚನಗಳು ದಿವ್ಯ ವಿಷಯಗಳ ಬಗ್ಗೆ ನಡೆದುವು. ಅವುಗಳಲ್ಲಿ ಪ್ರಧಾನವಾದುವೆಂದರೆ, "ಓಂಕಾರದ ರಹಸ್ಯ," "ಜಗತ್ತಿನ ಧರ್ಮಗಳಲ್ಲಿ ಸಂತರ ಸ್ಥಾನ," "ಮಾನಸಿಕ ಹಂತಗಳು," "ಸಾವಿನ ಆಚೆಯ ಜೀವನ," "ಸಮಾನತೆ ಮತ್ತು ಸಮತ್ವ," "ಯೋಗ ಮತ್ತು ಪರಮಾತ್ಮ," ಕುಂಡಲಿನಿ ಯೋಗ," "ಭಾರತೀಯ ಸಂತರ ಜೀವನ ಮತ್ತು ಬೋಧೆಗಳು," "ಧ್ಯಾನ ಮತ್ತು ಅದರ ಸಾಧನ." ವಾಷಿಂಗ್ಟನ್‌ನಿಂದ ಲಂಡನ್‌ಗೆ ಮಾ. ತಾ|| 31 ರಂದು ಆಗಮಿಸಿದರು. ಲಂಡನ್‌ನ ಭಕ್ತ ಶ್ರೀ ಬೆನಾರ್ಸೆಯವರು ಹೆಂಡನ್ ಟೌನ್‌ಹಾಲ್, ವ್ಯಾಂಡ್ಸ್‌ವರ್ತ್ ಟೌನ್ ಹಾಲ್, ಚೆಸ್‌ವಿಕ್‌ಟೌನ್‌ಹಾಲ್, ಈಲಿಂಗ್, ಸಟ್ಟನ್, ಹಿಲ್ಲಿಂಗ್‌ಡನ್, ಚೇಲ್ಸೀ, ಹ್ಯಾಮರ್‌ಸ್ಮಿತ್ ಟೌನ್ ಹಾಲ್, ಕಿಂಗ್ಸ್‌ರ್ಟಟರ್ಟೌಹಾಲ್, ರಿಚ್‌ಮಂಡ್, ವೂಲ್ವಿಚ್ ಟೌನ್‌ಹಾಲ್, ಹಿಂದೂ ಸಂಘಗಳು ಈ ಎಡೆಗಳಲ್ಲಿ ಕೀರ್ತನೆ ಏರ್ಪಡಿಸಿದ್ದರು. ಭಕ್ತಿಯೋಗದ ಅನೇಕ ದಿವ್ಯ ವೃತ್ತಾಂತಗಳ ಕುರಿತು ಇಲ್ಲಿ ಕಾರ್ಯಕ್ರಮಗಳು ಜರುಗಿದವು. ಜೂನ್ ತಾ|| 14-15 ರಂದು ಹಿಂದೂ ಧರ್ಮೋತ್ಸವವನ್ನು ನಡೆಸಿದರು. ಅದರಲ್ಲಿ ಭಾರತದ ಕಾಂಗ್ರೆಸ್ ಅಧ್ಯಕ್ಷ ಶ್ರೀ ಎಸ್. ನಿಜಲಿಂಗಪ್ಪನವರೂ ಭಾಗವಹಿಸಿ ಬಹು ಆನಂದಪಟ್ಟರು. ತಾ|| 19 ರಂದು ಅಲ್ಲಿನ "ಕಮಲಭವನ"ದಲ್ಲಿ "ಭಗವದ್ಗೀತಾ ಪಾಂಡುರಂಗ ದಾಸಾಶ್ರಮ"ವನ್ನು ಉದ್ಘಾಟಿಸಿ, ಶ್ರೀ ಪಾಂಡುರಂಗವಿಠಲ ರುಕ್ಮಿಣಿ ಪ್ರತಿಷ್ಠೆ ನಡೆಸಿದರು.

ಉತ್ತರ ಆಫ್ರಿಕಾ ಕಾರ್ಯಕ್ರಮ

ಪೂಜ್ಯ ಶ್ರೀ ಸದ್ಗುರುಗಳು ಮತ್ತು ರಮಾಮಾತಾರವರು ಬೀರತ್‌ಗೆ ಲಂಡನ್‌ನಿಂದ ಆಗಮಿಸಿ ಅಲ್ಲಿನ ಭಾರತೀಯ ಸಂಘದಲ್ಲಿ ಜೂನ್ ತಾ|| 23 ರಿಂದ 26 ರ ತನಕ ಪ್ರವಚನ ನಡೆಸಿದರು. ತಾ|| 27 ರಂದು ಅಲ್ಲಿನ ಭಕ್ತಗಡಣ ಬೀಳ್ಕೊಟ್ಟರು ತಾ|| 28 ರಂದು ಮುಂಬೈ ಸಂತಕ್ರೂಸ್ ವಿಮಾನ ನಿಲ್ದಾಣದಲ್ಲಿ ಅವರನ್ನು ಬಂಧುಮಿತ್ರರು ಸ್ವಾಗತಿಸಿದರು. ಅಂದು ಸಂಜೆ ಮಾತುಂಗದ ಸೌತ್ ಇಂಡಿಯನ್ ಭಜನ ಸಮಾಜದ ಸನ್ಮಾನ ಏರ್ಪಡಿಸಲಾಗಿತ್ತು. ತಾ|| 29 ರಂದು ಬೆಂಗಳೂರಿಗೆ ಅವರು ಆಗಮಿಸಿದಾಗ ನಗರದ ಹಿಂದೂಸ್ಥಾನ್ ವಿಮಾನ ನಿಲ್ದಾಣದಲ್ಲಿ ಭಕ್ತ ಸಮೂಹ ಪವಿತ್ರ ದಂಪತಿಗಳಿಗೆ ಪ್ರೇಮದ ಸ್ವಾಗತವನ್ನು ನೀಡಿತು. ಅಂದೇ ಸಂಜೆ ಸನ್ಮಾನ ಸಭೆಯು ಕಿಕ್ಕಿರಿದು ನೆರೆದ ಪುರಭವನದಲ್ಲಿ ಆನಂದದಿಂದ ನೆರವೇರಿತು.

ಕಂಡೆನಾ ಭೂಮಂಡಲವೆಲ್ಲವ

ರಾಗ : ಮಧ್ಯಮಾವತಿ ತ್ರಿತಾಳ

(ಮೊರಕ್ಕೈಬೊ ಎಂಬಲ್ಲಿ ರಚಿಸಿದ ಹಾಡು)

ಕಂಡೆನಾ ಭೂಮಂಡಲವೆಲ್ಲವ । ಪುಂಡರಿಕಾಕ್ಷನೆ ಪಾಂಡುರಂಗಾ ।
ಕಂಡೆ ನಿನ್ನಯ ವಿಶ್ವರೂಪ ಭೂಖಂಡ । ಸಮಸ್ತವ ಪಾಂಡುರಂಗಾ ॥ ೧ ॥
ಸುತ್ತಿದಷ್ಟು ಇದೆ ಎತ್ತ ಕಂಡರೂ ಇದೆ । ಪೃಥ್ವೀ ನಿನ್ನದು ಹರಿ ಪಾಂಡುರಂಗಾ ॥
ಕತ್ತೆತ್ತಿದರೂ ನೀನೆ ಸುತ್ತಮುತ್ತಲೂ ನೀನೆ । ಎತ್ತ ಹೋದರೂ ನೀನೆ ಪಾಂಡುರಂಗಾ ॥ ೨ ॥
ಎಷ್ಟು ಜನಾಂಗಗಳ ಎಷ್ಟೊಂದು ಭಾಷೆಗಳ । ಎಷ್ಟೊಂದು ವೈವಿಧ್ಯ ಪಾಂಡುರಂಗಾ ।
ಇಷ್ಟಾದರೂ ಹೃದಯವದೊಂದೇ । ಎಂಬ ಸತ್ಯ ಸ್ಫುರಣವಾಯ್ತು ಪಾಂಡುರಂಗಾ ॥ ೩ ॥
ಹೋದ ಹೋದೆಡೆ ನಿನ್ನ ನಾದ ಬ್ರಹ್ಮತ್ವವ । ಮೋದದಿ ಸಾರಿದೆ ಪಾಂಡುರಂಗಾ ।
ಸ್ವಾದವ ಸವಿಯುತೆ ಸರ್ವ ಮತೀಯರು । ನಾದದೊಳ್ ಕೂಡಿದರ್ ಪಾಂಡುರಂಗಾ ॥ ೪ ॥
ನಿನ್ನ ಪ್ರತಿಷ್ಠೆಯು ನಿನ್ನ ನಾಮದ ಘೋಷ । ನಿನ್ನ ಪೂಜೆಯು ಹರಿ ಪಾಂಡುರಂಗಾ ।
ನಿನ್ನ ಮಹಿಮೆ ನೀನೇ ಸಾರಿದೆ ವಿಠಲ । ಎನ್ನದೇನಿಲ್ಲ ಹರಿ ಪಾಂಡುರಂಗಾ ॥ ೫ ॥
ವಿಶ್ವ ಯಾತ್ರೆಯ ಗೈದೆ ವಿಶ್ವರೂಪವ ಕಂಡೆ । ವಿಶ್ವತೋ ಬಾಹುವೆ ಪಾಂಡುರಂಗಾ ।
ವಿಶ್ವ ನಿನ್ನೊಳು ನೀನು ವಿಶ್ವದೊಳೆಲ್ಲೆಲ್ಲೂ । ಸತ್ಯ ದರ್ಶನವಾಯ್ತು ಪಾಂಡುರಂಗಾ ॥ ೬ ॥
ಶ್ರದ್ಧೆಗೆ ಸಾಧ್ಯವು ಯಾವುದೂ ಇಲ್ಲೆಂಬ । ಶ್ರದ್ಧೆಯನೆಲ್ಲಗೂ ಪಾಂಡುರಂಗಾ ।
ಬುದ್ಧಿಗೆ ಗೋಚರವಾಗಿಸಿ ನಿನ್ನಯ । ಮುದ್ದು ರೂಪವ ತೋರೋ ಪಾಂಡುರಂಗಾ ॥ ೭ ॥
ಸಾಕು ಸಾಕೆಂದರೂ ಬಿಡಲೊಲ್ಲೆ ನೀ ಹರಿ । ಲೋಕವೆಲ್ಲವ ಸುತ್ತಿ, ಪಾಂಡುರಂಗಾ ।
ಏಕಾಂಗಿ ಎಂಬೆನೆ ನೀ ಸಲಹುತಲಿಹೆ । ಬೇಕೆ ಬೇಕೆ ಎಂಬೆ ಪಾಂಡುರಂಗಾ ॥ ೮ ॥
ಹಳ್ಳಿಯ ಪೋರನಾಗಿ ಸುಮ್ಮನಿದ್ದ ಎನ್ನ । ತಳ್ಳಿದೆ ಲೋಕಕೆ ಪಾಂಡುರಂಗಾ ।
ತಳ್ಳಿ ನಿನ್ನಯ ಕೀರ್ತಿ ಮೆರೆಸಿದೆ । ಕುಳ್ಳಿರೆ ಬಿಡೆ ಎನ್ನ ಪಾಂಡುರಂಗಾ ॥ ೯ ॥
ಏನೇನು ಗೈಯ ಬೇಕೆಂದಿರುವೆಯೋ ಎಲ್ಲಾ । ನೀನೇ ನಡೆಸಿಕೊಳ್ಳೊ ಪಾಂಡುರಂಗಾ ।
ಮಾನ ನಿನ್ನದೋ ಹರಿ ದಾಸಕೇಶವನುತ । ಸಾನುರಾಗದಿ ಪೊರೆ ಪಾಂಡುರಂಗಾ ॥ ೧೦ ॥

(ವಾಷಿಂಗ್ಟನ್ ಕೇಶವಾಶ್ರಮ ಸ್ಥಾಪನೆಯೆಂದು ರಚಿಸಿದ ಕೃತಿ)

ರಾಗ–ಯಮುನ್ ತ್ರಿತಾಳ

ಅಚಿಂತ್ಯ ಅಗಾಧ ಅಪಾರ ಮಹಿಮನೆ । ಅವ್ಯಕ್ತ ಗೋಚರ ಅಪ್ರಮೇಯನೆ ॥
ಅಂಡಜವಾಹನ ಅಣೋರಣೀಯನೆ । ಬಂದೆ, ನಿಂದೆ, ತಂದೆ ವಿಠಲನೆ ॥ ೧ ॥
ಜಗವ ಪೊರೆಯೆ ಜಗನ್ನಾಥ ನಿಶ್ಚಯಿಸಿ । ಸಗುಣರೂಪಿನಿಂ ಪೂಜೆ ಸ್ವೀಕರಿಸಿ ।
ಜಗದಧಿಪತಿ ಸಪ್ತ ಶರಧಿಯ ದಾಟುತೆ । ಬಂದೆ, ನಿಂದೆ, ತಂದೆ ವಿಠಲನೆ ॥ ೨ ॥
ಅಗಣಿತ ಮಹಿಮೆ ಭಾರತದಲಿ ಮೆರೆದು । ಬಗೆ ಬಗೆಯಲಿ ಕೃಪಾ ವರ್ಷಗರೆದು ॥
ಜಗದೋದ್ಧಾರವ ಗೈಯಲು ತ್ವರಿತದಿ । ಬಂದೆ, ನಿಂದೆ, ತಂದೆ ವಿಠಲನೆ ॥ ೩ ॥
ಅವತಾರ ಭೂಮಿಯ ವೇದಧರ್ಮವ । ನವಖಂಡದೊಳಗೆ ಸಾರುವ ನಿಶ್ಚಯವ ॥

ನವ ಅವತಾರವ ಮುಗಿಸಿದ ಕಲ್ಕಿಯೆ । ಬಂದೆ, ನಿಂದೆ, ತಂದೆ ವಿಠಲನೆ ‖ ೪ ‖
ನಾಮರೂಪದಿಂ ಬಂದೆಯಾ ಕೇಶವ । ಪ್ರೇಮರೂಪಿ ದಯಾಳು ರಮಾಧವ ‖
ಭೂಮ ವ್ಯೋಮಗಳ ನಾಮದಿಂ ವ್ಯಾಪಿಸೆ । ಬಂದೆ, ನಿಂದೆ, ತಂದೆ ವಿಠಲನೆ ‖ ೫ ‖
ಒಂದಂಶದಿ ಧರೆಯೆಲ್ಲ ವ್ಯಾಪಿಸಿ । ಒಂದಂಶದಿ ಅಮೆರಿಕೆಯೊಳ್ನಲಿಸಿ ‖
ಎಂದೆಂದಿಗೂ ಭಾರತವಾಸಿ ಜಗತ್ಪತಿ । ಬಂದೆ, ನಿಂದೆ, ತಂದೆ ವಿಠಲನೆ ‖ ೬ ‖
ಕಲಿಯುಗ ವರದ ಕೇಶವ ವಿಠಲಾ । ಕಲಿಮಲನಾಶಕ ಕಲ್ಯಾಣ ವಿಠಲಾ ।
ಕಲ್ಕಾವತಾರಿಯೆ "ದಾಸಕೇಶವನುತ" ‖ ಬಂದೆ, ನಿಂದೆ ತಂದೆ ವಿಠಲನೆ ‖ ೭ ‖

ರಾಗ : ಮೋಹನ ಆದಿತಾಳ

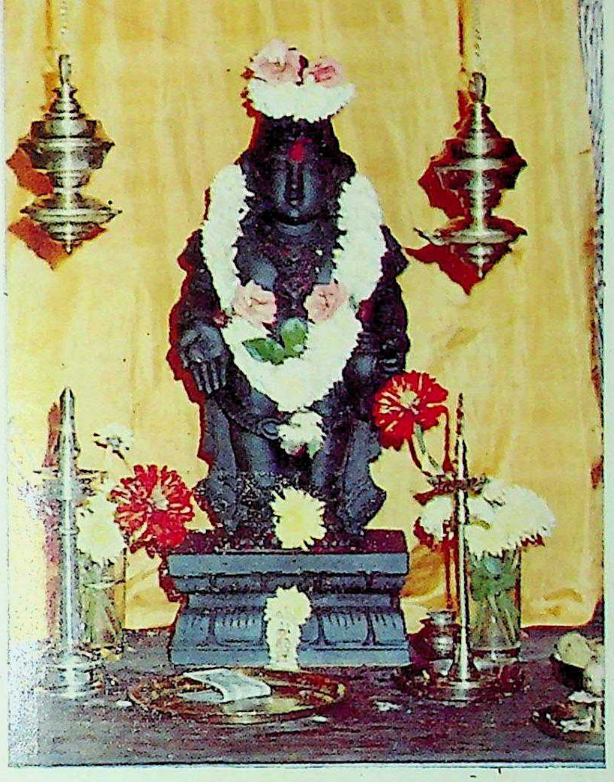
(ತಾ‖ 17-1-67 ರಂದು ಲಂಡನ್‌ನಲ್ಲಿ ರಚಿಸಿದ್ದು)

ಕಂಡರೆ ಮರುಳಾಗ್ವರೋ ಪುಂಡರೀಕಾಕ್ಷ । ಕಂಡರೆ ಮರುಳಾಗ್ತರೋ ‖
ಕಂಡರೆ ಮರುಳಾಗ್ವರ್ ದುಂಡು ಮೊಗದ ವೀರ । ಮಂಡಲಾಕಾರದ ವದನ ತೋರಲು ಬೇಗ ‖ ೧ ‖
ಸೊಬಗಿನ ರನ್ನನೆ ಶುಭವರದನೆ ಕೃಷ್ಣ । ಅಭಯ ಜ್ಞಾನದ ಮುಪ್ರೇಯಿಂದೊಪ್ಪುತ್ತಿರುವೆ ‖
ಇಭಗಾಮಿನಿಯರು ಅಭಯ ಹಸ್ತವ ತಮ್ಮ । ಉಭಯಕರದಿ ಪಿಡಿದೆಳದೊಯ್ಯದೈಬಿಡರ್ ‖ ೨ ‖
ದಂತ ಪಂಕ್ತಿಯ ತೋರಿ ನಗುವೆ ಮಗುವೆ । ನಂತೆ ಹಂತನರಿತವರುಂಟೆ ಕಂತುಪಿತ ‖
ಮುಂತಿಲ್ಲ ಪಿಂತಿಲ್ಲವೆಂತೆಂಬ ರೂಪ ಅನಂತ । ಮಹಿಮ ನಿನ್ನ ಚಿಂತೆಯೆ ಎಲ್ಲರ್ಗೆ ‖ ೩ ‖
ಮೂರ ಮಿಾರಿ ಎನ್ನ ಸೇರಿರೆಂದನು ಸಲೆ । ತೋರುತಿರುವೆ ಹಸ್ತ ವೀರ ವಿಠಲನೇ ‖
ಮೂರು ಹೆಜ್ಜೆಗಳಿಂದ ಮೂರ್ಜಗವಳೆದಿಹ । ಚಾರುವದನ ವಾರಿಜಾಕ್ಷ ರಮಾಪತೇ ‖ ೪ ‖
ಗಲ್ಲಗುಳಿಯ ರಮಾನಲ್ಲ ನೀನೆನ್ನ ಬಿಟ್ಟು । ಎಲ್ಲಿಗೂ ಹೋಗದಂತೆ ಹೃದಯ ಗುಡಿಯೊಳು ‖
ನಿಲ್ಲಿಸಿ ಪ್ರೇಮವ ಸಲ್ಲಿಸಿ ಸತತವೂ । ಬಲ್ಲಂತೆ ನುತಿಪೆ ನೀನೆಲ್ಲೂ ಹೋಗದಿರು ‖ ೫ ‖
ಭಕ್ತಿರಸನಿಧೇ ಹೇ ದಯಾನಿಧೇ । ಶಕ್ತಿ ನೀನೇ ಎನ್ನ ಪಂಚ ಪ್ರಾಣನೇ ‖
ಯುಕ್ತಿಯ ನುಡಿಯಲ್ಲ ನೀನೆ ಬಲ್ಲೆ ಎಲ್ಲ । ಮುಕ್ತಿದಾಯಕ ದಾಸಕೇಶವನುತನೆ ‖ ೬ ‖

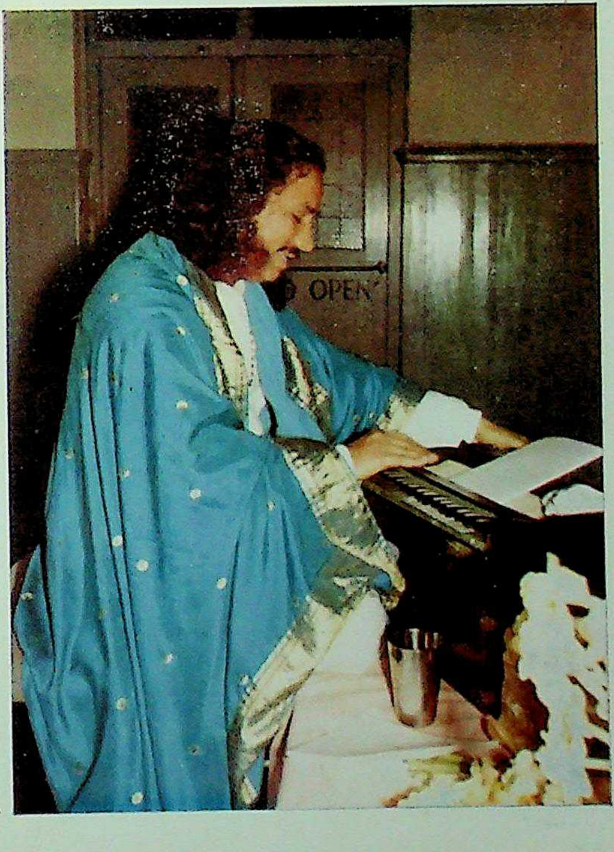
(ಉತ್ತರ ಆಫ್ರಿಕಾದ ಬೀರತ್ ಎಂಬಲ್ಲಿ ಗೈದ ಹಾಡು)

ರಾಗ : ಜಂಜೂಟಿ ತ್ರಿತಾಳ

ಭದ್ರಗಿರೀಶ ಭದ್ರವ ಕರುಣಿಸೊ । ಸುಭದ್ರಾಗ್ರಜನೇ ವಿಠಲಾ ‖
ಛಿದ್ರಗೊಳಿಸಿ ಸಂಶಯ । ಸಕಲವ ಅಭಯ । ಮುದ್ರೆಯ ಕರುಣಿಸೋ ಕೃಪಾ ಸಮುದ್ರಾ ‖ ೧ ‖
ಲೋಕ ಅನೇಕವ ಸಾಕುವ ದೇವನೆ । ಏಕಾಂಗಿಯಾದೆನ್ನ ಜೊತೆಯೊಳಗಿದ್ದು ‖
ಸಾಕುತಿರುವೆ ನೀ ಬೇಕಾದುದನಿತ್ತು । ನೀ ಕರುಣಿ ಎಂಬುದಕಿದುವೇ ಸಾಕ್ಷಿ ‖ ೨ ‖
ಎಲ್ಲಿ ಕೊಂಡ್ಯೊಯ್ಯುವೆ ಅಲ್ಲಿ ಕೊಂಡಾಡುವೆ । ಸಲ್ಲಲಿತಾಂಗನೆ ಫುಲ್ಲಲೋಚನ ‖
ಎಲ್ಲರ ಸಲಹುವ ಧೊರೆ ನೀನಲ್ಲವೆ । ಬಲ್ಲಿದ ದಾಸಕೇಶವನುತ ಹರಿಯೇ ‖ ೩ ‖



Shri Panduranga Vittala Vigraha installed by Shri Sadguru at the Keshavashram International Centre, Washington D.C., on 22-7-1968



The Harmonium awaits his sweet touch ! Shri Sadguru delivering lecture on 'Hindu Dharma' at the Hindu Centre, London.

Shri Sadguru Keshavadasji met H. H. St. Pope Paul the VI
at the Vatican city, Rome, on 12-4-1967.

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